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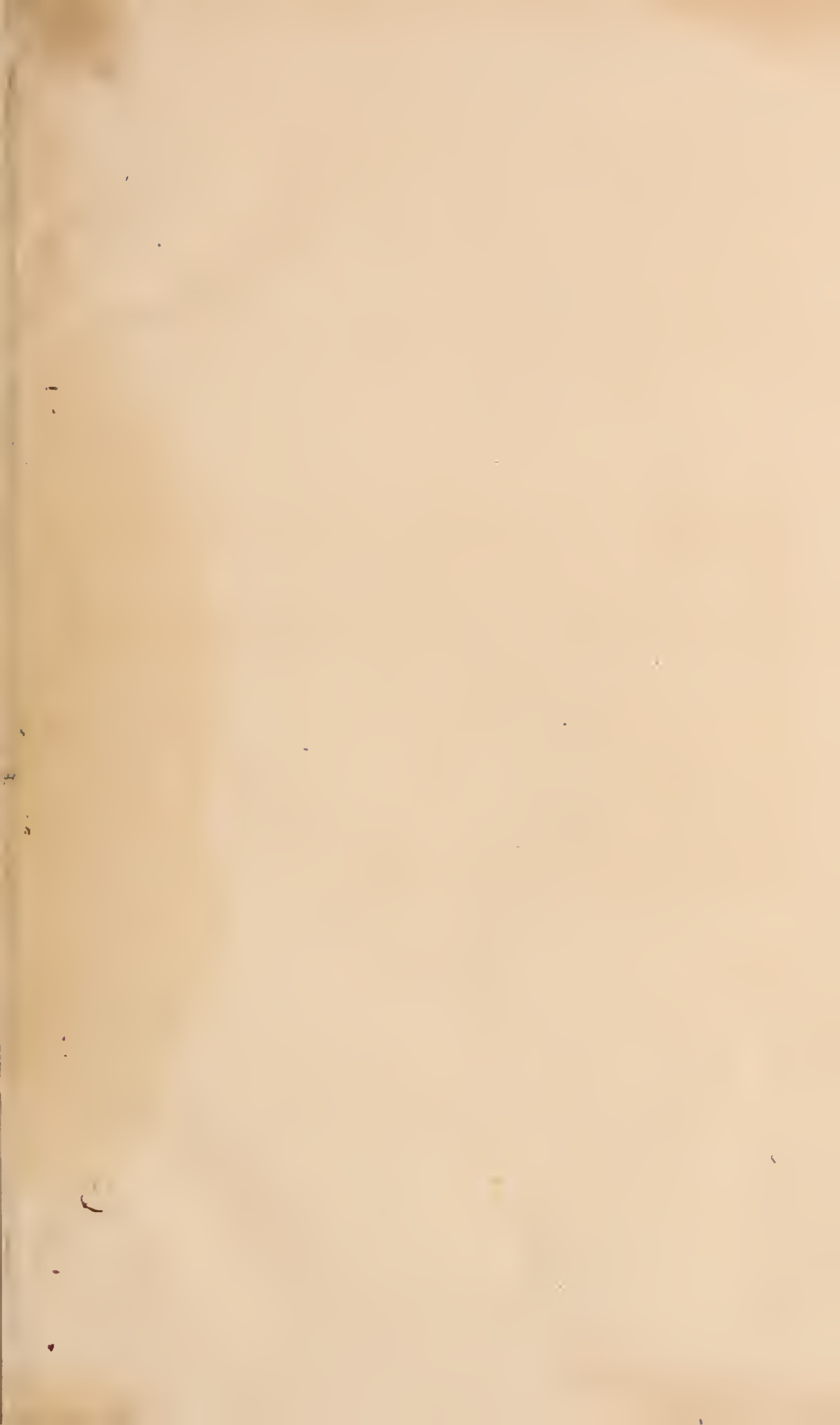

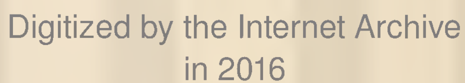
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ART. I. *Essai sur l'Histoire de l'Instruction Publique en Chine et de la corporation des lettrés depuis les anciens temps jusqu'a nos jours : ouvrage rédigé d'apres les documents Chinois.* PAR E. BIOT. pp. 618. Paris, 1847.

THIS Essay is divided into two parts. The first, published in 1845, is an account of the institutions for public instruction among the Chinese in the days of Yáu and Shun, who set up colleges in their capital, and opened schools throughout their provinces in which books upon morality, filial duty, obedience, and religion, were taught, that thereby the people might be made happy and the state furnished with good rulers. The good beginning made by these princes, and the efforts of their successors to instruct the people, have continued to the present day with a greater or less degree of efficiency, and the station the Chinese now occupy among the nations of the earth is owing to this cause, more than to any other. M. Biot, in this Essay, has detailed the various steps taken by the rulers of China from their time down to the end of the Hán dynasty, to diffuse education among their subjects, and exhibited the controversies which arose among the literati, and their opposition to the devotees of Rationalism and Budhism, even when favored by imperial patronage, in a manner that reflects the highest credit upon his diligence of research and candor of judgment; and we think that the attentive reader of his essays will agree with us in this opinion, and acknowledge that he has most clearly shown the true reasons for almost every thing that is excellent in the Chinese national character.

The second essay contains an account of public instruction from the middle of the third century to the present day. The sources from whence M. Biot has drawn most of his information, are the great work of Má Twánlin, called *Wan Hien Tung Háu* 文獻通考 Complete antiquarian Researches in 248 chapters and the supplement to it in 252 chapters; and the *Yuh Hái* 玉海 or Sea of Gems, a book of almost equal extent published in the middle of the 14th century, both of them found in the Royal Library at Paris. Speaking of the mass of materials relating to education found in them, ordinances, regulations, reports, petitions, and memoirs, M. Biot makes a remark, "that they comprise not only the edicts approved by the emperors, but also various petitions, and memorials which did not meet his approbation. They were frequented by untitled scholars, and are preserved in the official archives destined for publication after the end of each dynasty. Thus the petitioner, whatever was the success of his application, might cherish the hope that he would be appreciated by posterity, which would thus become the final judge between him and his sovereign. This guaranty included in the right of petition, appears to me very remarkable in a government generally regarded as absolute, although really the acts of the Chinese emperors are all restrained by the laws, by established rites, and by the advice of their ministers. Nothing like this, so far as I know, has existed in Europe; and if our ancient archives contain the petitions of legal assemblies to their sovereigns, or of memorials from popular meetings, they show us requests from individuals which the supreme authority disapproved. Such isolated documents have never been authorized under the reigns preceding the present century; and even now, if it was not for a free press, it is very doubtful if such unpalatable documents would ever come to the knowledge of the public." Both the Essays are worthy of a perusal, but instead of making a digest of them, we will insert the summary given by the author himself, in which all the important facts are given in a perspicuous manner.

"Let us now turn our eyes backward, and take a survey of the route which we have passed over. Let us endeavor to discover what are the chief points worthy of our attention, and to inquire what useful ideas may be derived from our protracted and minute investigations. Such is the end which ought always to be aimed at in all praiseworthy researches in the vast domain of antiquity.

"In the first place, the earliest age of the Chinese nation gives us an account of two orders of colleges; the first, those which were an

nexed to the residences of the princes, the others distributed in the districts of the several realms. This account extends back to the time of the three ancient dynasties, the Hiá, Sháng and Chau, which commenced severally in the 24th, 19th and 12th centuries before our era. It has been handed down to us by the trustworthy Mencius, and rests upon traditions admitted throughout the successive generations of the Chinese nation. According to these traditions, which have been collected at a more modern date, in the Lí Kí and the Chau Lí, China being colonized by the Chau, the Sháng, and even the Hiá, had then a complete system of popular and liberal instruction.

"Each family had a hall for study; every canton had a school, each district a college. Indeed, a college of a high order was established in every capital of a principality. According to the same traditions, there existed in the vicinity of the imperial residence of the Hiá and Sháng, two colleges, and even an academy of music. These three establishments were devoted to the education of the sons of the sovereign and of his high officers, who were instructed in the forms of ceremonies, in music, and the use of the bow, in the art of guiding the chariot, in writing and arithmetic. There were established also near the palace of the great Chau dynasty, two schools, one called the *citizens' school*, where the children of the common people were instructed, the other the *perfecting school*, which received those scholars who had distinguished themslves in the former school. According to the account given in the Lí Kí, the ground on which the selection was made, was virtue, aptitude in the administration of affairs, and facility in expressing themselves. Certain grades were accorded to those who possessed in full the requisite qualifications. According to this account, it would seem that there was a regular mode of promotion by examination, for passing from the inferior school to the higher seminary, and that the appointments were regulated entirely by the merits of the candidates. According to the Lí Kí and the Chau Lí, the prefects of districts and the chiefs of cantons, assembled their subjects at the opening of each season, examined them in reference to the progress which they had made in the practice of morality and sacred rites, made trial of their skill in the exercises of war, and sent the most distinguished of them to the public school. The feudatory princes presented in the same manner to the Sovereign, the graduates of their several realms. Both the pupils of the schools of the capital, and these graduates were afterwards called to hold offices under the government. It would appear then, from all these traditions, that the assembly for the choice of the government officers had

already existed under the three-first dynasties, or at least under the third, that of the Chau, and I ought to mention that the high antiquity of this institution is an incontestable fact in the estimation of Chinese authors. But the European critic can not fail to consider the date of the collections on which this opinion is based. This much at least, is certain, that the first notice of the examinations for the determination of merit, as appears in the Shú King, occurs in the twenty-third century before our era, under the reign of Shun, and that the history of this custom dates back to the year 650 B. C., as is shown in the rescript of Hwán-kung the prince of *Ts'i* preserved by the *Kwoh Yü*. This rescript mentions three degrees of promotions, by three successive selections, by the chief of the department, by the superior officers, and by the prince.

" At the eighth century before our era, an age just preceding that of Hwán-kung, there commenced a long period of decline, during which the foundations of the federal system of the Chau were effaced, together with their institutions, in the midst of the general insubordination of the feudatory princes. The imperial supremacy was no longer respected. The higher and the lower orders of instruction were both totally neglected, and the princes divided among themselves by continual wars, no longer attended to the education of the people. The offices of government and their *appanages*, were transmitted by inheritance in the families of the officers; and since the rescript of Hwán-kung, there is no further notice of examinations open to the consideration of merit. In fine, a century subsequent to this same prince, in the sixth century prior to our era, the notice of these institutions was revived by the celebrated Confucius, who recalled them to the remembrance of his contemporaries. He brought together the ancient documents which contained the traces of these institutions, compared them, arranged them together in order, and composed thus four separate collections, which, under the title of *King*, have been since universally adopted and venerated in the whole empire. These productions furnish evidence of their high antiquity in the extreme conciseness of their style, and the frequent absence of grammatical forms, that which would render them so difficult to understand, but for the light thrown upon them by the labors of learned commentators. The first of these collections of Confucius, the *Shi King*, is a collection of pieces of poetry, formerly sung among the people, to represent either their happiness or their misery, to celebrate the virtues, or to criticise the faults of various sovereigns. The second, the *Shú King*, contains the history of the regulations in-

stituted by the chiefs of the first dynasties, and some fragments of their history. The third, the *Yih King*, is a book of divination, which explains the combinations of the eight diagrams, attributed to the mysterious Fuh-hí, and the influences of these combinations upon human actions. Finally the fourth, the Book of Rites, the *Lí King*, was lost, and its place supplied, about the first century of our era, by the *Lí Kí*, a collection sufficiently confused, of memoirs upon the rites of the ancient ceremonial, and upon the forms of Chinese etiquette. In joining to these collections two treatises more elementary, the *Hiáu King*, or Book of Filial Piety, and the *Chun Ts'iú*, in which Confucius narrated the principal events which happened in the kingdom of Lú, his native country, in order to show to his contemporaries the sad consequences of abandoning their ancient institutions, we have a complete list of the works which this great man himself composed, and which have been made the basis of the instruction, moral, historical, and scientific, of all the Chinese. Their exclusive attachment to the study of these obscure collections of such dry treatises, may doubtless appear strange to us; but still it is a fact which cannot be disputed, and must be admitted by all.

"It needs only to be added, that the triumph of the school of Confucius was accomplished immediately, and without difficulty. He himself vainly endeavored to bring back the princes of his era to a regard for the ancient institutions, and to a respect for the unity of the sovereign power. But he was not regarded. After his death some few of his disciples succeeded in introducing themselves into the courts of the kings, among whom the territory of China was divided. In the middle of the fourth century previous to our era, Mangtsz', who, as well as Confucius, was born in eastern China, renewed the exhortations of his master, demanded of the princes the establishment of colleges, both of the higher and lower orders, and directed his efforts, with no little success, against the hereditary tenure of offices, declaring that this abusive tenure had disordered the administration of the realms in his time. Mangtsz' had but little success among the princes whom he visited, but he found a better reception amang the people generally, who were suffering from the general malady. The new school was augmented, the number of his proselytes increased, especially in the countries of Tsí and Lú, which two were the foci of the sacred doctrine, and notwithstanding the small number of historical documents afforded of these times of trouble, we find it to have become already powerful and possessing a leading influence in the education of the people in the

middle of the third century before our era, at the epoch when the prince of the Tsin kingom in the west, subjugated all the other realms, and became sole emperor under the name of Ts'in Chí-hwáng. We find the literati, who propagated the doctrines of Confucius, in high estimation among the people, and constituting a body sufficiently strong to resist successfully the innovations of the conqueror, and to call back the people to a regard for the ancient usages described in their classics. Ts'in Chí-hwáng, who desired that Chinese civilisation should date from his reign, set himself in opposition to their representations and was vexed to find that his edicts were constantly criticised in the schools of the literati. In the year B. C. 213, upon the representation of his minister Lí Sz', he ordered all the copies of the works of Confucius, dispersed through the empire, to be burned, and their troublesome admirers to be silenced. The order was rigorously executed, and four hundred and sixty literati, convicted of having preserved the works of their master, were put to death.

"Two years after this terrible stroke upon the school of Confucius, Ts'in Chí-hwáng died, and left his throne to a son without capacity, who perished very soon in the midst of the troubles. The anarchy continued six years, and was terminated at length by the foundation of the dynasty of Hán, in the person of Liú Páng, a soldier of fortune raised to sovereign power by the league of confederate chiefs. The new emperor conceded various principalities to his adherents, and on the other hand sought also to humor the literati, who were beginning to resume their former consequence. On account of their incessant remonstrances, his successor Hwui Tí, revoked in the year 191, the barbarous edict of Ts'in Chí-hwáng against the reading of the ancient books. Wan-tí, about the year 160 B. C., conceded to them the right of discussing the acts of the government; but it was only seventy-seven years after the condemnation of the books, that a special commission was appointed in the year 136 B. C. to search for copies of the *king*, and to revise and settle the text. The first emperors of the Hán dynasty were doubtless solicitous lest the reading of the *king* should revive certain notions which were in opposition to the established order of their time, since Ts'in Chí-hwáng had authorised the division of the lands, and conceded the right of property to the people who had before held it only as tenants. The reorganisation of the regular system of instruction dates from the same reign, that of Wú-tí. In accordance with the proposition of the learned Tung Chung-sho, who highly censured the inheritance of dignities, Wú-tí erected in his capital, in the year 124 B. C., a

great college designed for preparing suitable persons to fill the offices of government, and in accordance with the advice of another of the literati, he divided the inheritance of the appanages of princes among their sons. Some years before this epoch, Wan-wang, governor of the western province of Shuh, which was a part of the present Sz'chuen, had already organised in this country some colleges for the departments; he appointed his professors, examined his pupils, and encouraged the study of the *king*. His example was followed by other prefects, and sanctioned by the decree by which the grand college was instituted, or rather by the report which was approved of the emperor, and joined to this decree. In accordance with the terms of this report, the prefects of the districts and departments, were required to seek for men of good behavior, instructed in the knowledge of ceremonies, and to recommend them to the minister of rites that they might receive appointments as pupils in the grand college. Here then, is the particular mention of the examinations established for the purpose of diffusing among the people a knowledge of the sacred books, and to regulate the education of the officers of government. A note of Má Twán-lin, shows that the aspirants came for the most part from the colleges of the departments, and thus, it is to Wan-wang, that the honor belongs of having created under the Hán dynasty, the system of examinations. A decree of Ping-tí, one of the successors of Wú-tí, gives us the detail of denominations assigned to the superior and inferior colleges, founded in the departments and districts of different orders. It indicates that each one of them had a professor for the *king*.

"According to the documents which I have just cited, the calling of the examinations and the adoption of the *king*, as the basis of instruction, moral and literary, were acts purely political on the part of the emperors of the Hán dynasty. Being obliged to set themselves against the demands of the dependent princes of their own families who claimed their appanages, and against those of their high officers who demanded that their dignities should be hereditary, they were informed that the books of Confucius condemned this manner of heritage, recommended expressly the centralization of authority in the hands of the sovereign, and advised the public recognition of merit in the choice of officers. It was natural that such doctrines should be favorably regarded, and that those who professed them should be received as useful auxiliaries in the contest in which they were engaged. They were, then, led by their own interest to favor the influence of the literati. They readily consented to allow them to

regulate the conditions which should have the power to furnish them with good officers and deliver them from hereditary dignities. In these extraordinary circumstances, they tried many other means of appeal to merit. They admitted to the higher offices a number of faithful secondary officers, and a greater number of professors than of officers came from their grand college. But the principle of entry into the higher offices by means of the examinations founded upon the knowledge of the classics, was clearly established under this dynasty, especially at the commencement of the second branch, that of the Eastern Hán. The chief of this second branch was conducted to the throne by the literati, after the usurpation of Wángmáng, in the year 25 of our era. Under this prince named Kwáng-wú, and under his son Mingtí, China was overspread with schools or colleges of the first and second order. In all these establishments, they studied the *king*, they practiced the sacred rites, and rendered extraordinary honors to the memory of Confucius. About the same time the descendants of this extraordinary man were endowed with the appanages of princes. We find also, under various branches of the Hàn dynasty, numerous edicts which enjoined upon the superior officers, to select and put in requisition a sufficient number of courageous soldiers and skillful tacticians, for the purpose of reorganising the army. These edicts are the origin of the military musters which exist in our day.

The prosperity of moral and literary studies began to decrease about the beginning of the second century of our era, and during some minorities which suffered the influence of certain eunuchs to become very great in the bosom of the court. This new party joined itself to the families of great officers in order to counteract the preponderating influence of the literati. It enlisted in its behalf the favor of Hwántí, whose reign commenced in the year 147. It monopolised the most important offices of government for its friends or for its allies, and caused to be recalled to the court the professors of the Táu doctrines, the degenerate disciples of the mystic Láutsz', who pretended to possess the secret for rendering man immortal. The literati highly displeased, retired from the court, and began to criticise the acts of government. Those who occupied important stations, formed an association among themselves for self-defense. War soon broke out. Two officers of the literati having caused two partisans of the eunuchs to be arrested and executed, these obtained from the emperor a decree, in virtue of which the imperial censor Liying, was arrested, with his friends, and accused of having formed an association against

the state. The persecution suspended temporarily was renewed in the hear 169 under Lingtí successor of Hwántí. Líying and a hundred of his friends were put to death, after the discovery of a list of the members of the association. In the year A. D. 172, a placard against the eunuchs, having been fixed to the gate of the palace, led to the execution of a thousand of the literati. The system of instruction and the examinations which the latter controlled, must needs sink in the midst of those troubles, which were followed by a long epidemic. Afterwards followed the great insurrection of the Yellow Caps organised by an empiric of the Táu sect, out of the sick whom he had healed, and increased by a crowd of malcontents. The palace and the imperial capital were devastated, and the disorders continued nearly thirty years, until the time when the last of the Hán yielded the throne to his prime minister, B. C. 220.

"A long period of wars and domestic troubles continued from this epoch until the year 581. China was divided into three kingdoms until the year 267. It was afterwards reunited into one empire under the Tsin, and subsequently invaded from the north by the Tartar tribes; and between the years 420 and 581 was separated into two empires, the Northern and Southern. Without pausing for the details, the history of public instruction and of the literati during these three centuries and a half of revolutions may be recapitulated in a few words. The books of Confucius were not regularly adhered to, and frequently the system of instruction founded upon their study was opposed by the Táuists and by the Indian Budhists, which had made great progress in China since the first century of our era. The examination for admission to the higher offices took place also in an irregular manner, and the right of presentation was almost always confided to certain officers, who poorly fulfilled their commission. In short, the important posts were almost always given to sons of high officers, and thus they fell back to the hereditary system.

"In A. D. 581, China formed a single empire, under the Sui dynasty, which occupied the throne thirty-seven years under two emperors. The first, from motives of sordid economy, suppressed all the colleges; the second reëstablished and multiplied them, and showed himself very liberal towards the learned of every class, but his excessive outlays in the construction of costly edifices, and in distant expeditions, led him to augment the taxes, which excited dissatisfaction among the people. He was slain in 617, and then commenced the great T'áng dynasty, the first two emperors of which established by a general regulation the organisation of the superior and inferior

colleges, as well as that of the examinations through which access was obtained to the offices of government. The imperial capital possessed six colleges or superior schools, namely, the college for sons of the state, and the grand college to which were admitted the sons of high civil and military officers; the college of the four gates or classes, *sz' mun* 四門, divided into two ranks, one composed of the sons of officers, the other of graduates sent from the provinces; the school of laws, of calligraphy, and of arithmetic, which can hardly be called the mathematical school, for therein was taught merely the practice of rules of notation, while the term mathematics can only be justly applied to an order of studies more theoretic and abstract. Afterwards, two, and even three other establishments, were joined to these colleges and superior schools preparatory to the highest standard of literature. The provincial capitals and the chief places of departments, possessed colleges of different orders, endowed by the state, and limited to a certain number of pupils. The compilation of Má Twánlin, and the Yuh-Hái furnish us with ample details of the forms then followed in the general system of instruction, and also a notice still more important to ourselves of the various works studied in the establishments of the capital and in the provinces. The same work shows us in what manner the examinations were regulated, and the order of advancement among the pupils, whether in the same college or in passing from a lower to a higher college. They inform us that the governors of provinces recommended to court the more promising pupils of their colleges, and also persons from among those graduated in the provincial examinations, so that there were two ways of admission open to the colleges at court.

"In general, the title of civil graduates was then obtained in one of the three following ways: by examination in the colleges at the capital and in the departments, examination at the public trials in the provinces, and nomination by a special decree, in virtue of a right always reserved to the supreme power. Má Twánlin has given us a table of the numerous ranks of the superior graduates, orginally instituted by the T'áng dynasty, and the rules for their examination. Among the literary graduates, the candidates for the rank of *Siùts'ái* and of *Mingking* explained the sense of certain passages in the classics, and presented original essays upon the politics of the day. Candidates for the rank of *tsin-sz'* were required, moreover, after the year 680, to produce compositions in verse, or to write essays in diverse styles; but they appear to have been examined with less rigor than the *Siuts'ái* upon the *king* and upon politics. The candidates in

science analysed various sections of the penal code and the imperial decrees; and the students in arithmetic were likewise interrogated upon certain treatises pertaining to this science. Many of these ranks, however, embraced only a small number of candidates, and the degree of *Siúts'ái* was dispensed with in 742, for want of candidates; while the two principal degrees of *Mingking* and *Tsinsz'* numbered into regular divisions, furnished only graduates of the last division. Complaints were now heard concerning the inefficiency of of the studies.

"The regulations of the first emperors of the T'áng dynasty, instituting these colleges and examinations, were modified by their successors. About the year 740, arose the celebrated committee of the Hánlin, attached to the emperor for the explanation of literary difficulties, which also furnished the imperial historiographers, the directors and inspectors of public instruction in the provinces, and the examiners appointed to preside over the examinations.

"Still the literati were not quiet. The Budhists and Táuists, between the years 730 and 756 again rose to favor at the court of Hiuen-tsung, who respected their doctrines equally with those of Confucius, and in the year 740, founded colleges especially designed for the study of the four leading philosophers of the latter sect. He gave their professors a rank equal to that of those in the imperial college, and instituted examinations and degrees similar to those already appointed for the classics. These innovations did not survive his reign, but the revolt of a Tartar, to whom he had given protection, threw the northern provinces into the greatest disorder. The capital was sacked in 759, and it was not until the year 763, that a new emperor, Taitsung, was able to restore the literary establishments, and reorganise their studies, upon the basis fixed by his predecessors.

"Petitions made by various literati at this time, indicate that this reorganisation was not well done. The professors of the higher colleges were irregularly paid, and those of the inferior colleges were often reduced to the necessity of cultivating the land for a living. Through the influence of the eunuchs, who gained a complete ascendancy over the mind of Taitsung and of his feeble successors, many abuses crept into the examinations of the superior colleges. A decree, dated 807, reëstablished the six colleges in the eastern and western capitals, Chángngán and Lohyáng. But this decree did not terminate the abuses, which continued to prevail during the decline of the T'áng dynasty.

"The most important fact to be noticed in connection with the

present account of these literary examinations, after the end of the seventh century, is the change introduced in the year 736 in respect to the management of the examinations, which until this time continued under the Board of Civil Offices, and was now transferred to the Board of Rites. It was natural that this supervision should have been assigned to the latter of these Boards, since a knowledge of the sacred rites was the basis upon which the examinations were made. It has since remained in the hands of this Board, but as the Board of Offices is specially invested with the right of appointing officers to the vacant places of the administration, the consequence has been a perpetual conflict for power between the two Boards. We are informed by Má Twánlin, that, at that time, the catalogues of the candidates were prepared by the Board of Rites, while the Board of Office controlled the choice according to merit. These two departments of government were so much at variance, that individuals graduated by the Board of Rites were not admitted to the discharge of the public offices, whilst others, whom it had not received were admitted to public trusts by the Board of Offices." Among those who were appointed to office without the consent of the Board of Rites, are reckoned certain subordinates who were in this manner remunerated for their services. But the greater part consisted of the sons of superior officers, who had the right after the time of Tsin, (from 260 A. D. to 420) of entering civil office under the protection of their fathers. These sons of officers, moreover, enjoyed peculiar facilities in gaining admission to the imperial college, a natural nursery of high functionaries. This privilege was contested by the eunuchs after the reign of Táitsung, and the literary graduates experienced great difficulty in obtaining a place in the administration of government. This is clearly seen in the summary which Má Twánlin made of the complaints of several high officers of the Board of Rites. "Among the graduates entered upon the lists of this Board, there is not one in ten," he asserts, "who has succeeded in making himself appear worthy of a public trust to the Board of Office."

"From the commencement of the eighth century, we find, under the T'áng, as there were under the Hán dynasty, extraordinary calls addressed to men capable of informing the sovereign, who were required to be presented to him by the high officers of the capital and provinces. We find also certain examinations for precocious youth and for officers delegated in each district to oversee the public morals. But especially remarkable are the military examinations instituted in the year 702, by a decree which regulated the mode of

their examination and classed their graduates in the same rank as the *Mingking* and *Tsinsz'*. These military examinations were suppressed in the year 800, and reestablished in 808.

"We notice, furthermore, certain schools specially designed for the study of medicine, established under the same dynasty in the capitals of departments in the year 629, and under the supervision of the medical committee of the court. A decree issued in 739, fixed the number of pupils from these schools, and another of the year 743, decided that they should be examined and classed according to the mode adopted for the *Kü-jin*, or literary licentiates.

"After the T'áng dynasty, which ended A. D. 907, we come to the troubled reigns of the five later dynasties, which disputed for the possession of China for the space of half a century, during which period we find no permanent institution. We shall find some facts of more than ordinary importance in the history of the great Sung dynasty, which is distinguished among all the Chinese dynasties, by its exclusive zeal for literature

"Upon the accession of Táitsú, the founder of this dynasty (A. D. 960), the imperial college was repaired and committed to the direction of a learned professor. In a separate hall, Confucius was honored with the title of Royal Sovereign of the Diffusion of right Principles. But this imperial college appears to have been designed only for the education of the sons of dignitaries and officers of the court. The High college, and the other special or preparatory colleges, which had existed under the T'áng dynasty, were not immediately reestablished and even the reorganisation of the provincial colleges at first proceeded very slowly. Indeed the first emperors of the Sung dynasty did not, like the first of the T'áng, publish any general rule for the provincial colleges, but contented themselves with giving their assent to the institution of public libraries formed by particular associations; and as the newly invented process of printing, or rather of engraving upon wood, had been applied to the reproduction of the classical books, they encouraged these establishments by sending them printed copies taken from the imperial library. This contracted policy seems to have been dictated by motives of economy similar to those which we find noticed in the history of the T'áng dynasty, in the 8th and 9th centuries. But the institution of the examinations received, on the contrary, a great developement, in the first years of the Sung dynasty, because they were regarded as both useful and necessary for furnishing the state with good officers. There were therefore besides the presentation made by the provincial governors

or examinations, of the first order a great variety of examinations of a superior order, and graduates of different ranks, for the classics, for the laws, &c., The management of these trials was always assigned to the Board of Rites, which appointed the different conditions for the examination of the *tsinsz* and the graduates belonging to the other superior ranks. These conditions, which are given in detail by Mà Twánlin, are analogous to those previously fixed by the T'áng dynasty, except that they attached more importance to poetry in the examination of the Tsinsz', who always formed the largest rank. These Tsinsz' were thus better prepared for admission into the literary body of the Hánlin than to discharge the duties of public officers in the civil government.

"The college of the Four gates (or Sects) was reestablished in the year 1093, under Jintsung. It received both the sons of superior officers and promising young men from the common people. The following year, the superintendent of the imperial college obtained the restoration of the Grand college, which had produced such good results under the Hàn and T'áng dynasties; but the students were at first poorly lodged, and it was only in 1068 that it was constructed of suitable dimensions. It received at that time 100 pupils.

"The general reorganisation of the provincial colleges also dates in the reign of Jintsung; who in the year 1044, caused public colleges to be established in all the departments and districts. A rescript of the same emperor in 1045, blames the overseers of districts for making a bad choice of professors to manage the colleges. In general, it may be observed that during the Sung dynasty the mode of instruction in the provincial colleges left much to be desired, the attention of the literati being directed mainly to the public examinations, these being the road through which they hoped to attain to office. This important institution was strengthened by various regulations for preventing fraud and favoritism, which have been maintained until the present day

"The body of literati at this period, possessed a great influence over the minds of the court as well those of the people ; though it was from time to time counterbalanced by that of the Tánists, some of whom obtained great credit at the court of Ching-tsung, between the years 1008 and 1017. They were afterwards persecuted by Jintsung, who forbade their living among the people.

"We come now to the year 1068, an epoch of innovations introduced with unusual boldness under the administration of Wáng Ngánchí prime minister of the emperor Shintsung As every mea-

sure of the administration in China must be based upon the ancient usages, Wáng Ngánchí justified his new regulation by examples drawn from the Book of Rites by the princes of Chau. Meeting with opposition from the literati, he himself prepared some new commentaries upon this work, as also upon the Shú King and Shí King, and obtained the emperor's consent that these commentaries should be adopted exclusively at the examinations. He preserved only the assemblies of the *Tsinsz'* among the high examinations, for literary degrees, he dispensed with the poetical compositions required at the examinations, and proposed in this manner to induce the candidates to attend to studies of real utility to the state. With the same object in view a school for the study of the laws was opened near the imperial palace, in the year 1070. An examination for those taught in the laws took the place of the assemblies of those acquainted with the classics *(Mingking)*; a military school was also established and furnished with learned instructors.

"The introduction of a uniform mode of explaining the classics, and the direction given to the efforts of the candidates to the pursuit of objects of real utility, were certainly the suggestions of a true philosophy. For in fact, the higher graduates of this epoch were nothing more than mere scholars, utter strangers to the details of business. But the application of these views was mischievous. For according to history, written, it is true, by the literati, the commentaries of Wáng Ngánchí were tinctured with errors derived from the doctrines of the Táuists and Budhists, and he distorted the true sense of the classics in the strangest manner, in order to justify his new plans for conducting the government. These regulations excited such numerous complaints, that Wáng Ngánchí was disgraced in the year 1076; but his edition of the three *king* continued to be followed in the examinations until the year 1087, when the celebrated historian Sz'má Kwáng was elevated to the ministry by the prince regent during the minority of Chitsung. Sz'má Kwáng and his successor, Liú Kungchii, abolished all the regulations of Wáng Ngánchí, suppressed his commentaries, as well as a dictionary which he had composed in his retirement, and displaced the professors who adhered to his principles. The literati who held the pure doctrine were reappointed to the supervision of the colleges, and wholesome studies flourished until 1093, when the youthful emperor, now of age, blindly guided by a eunuch, reestablished the regulations of Wáng Ngánchí. He died in the year 1100, and was succeeded by Hwuitsung, who also appointed a minister who approved of the same regulations. The statue

of Wáng Ngánchí was placed near that of Confucius, and his commentaries became again the standard of the explanations given at the examinations. There were however some deviations from this policy; for between the years 1106 and 1112, Hwuitsung twice dismissed and recalled this minister, whose name was Tsáiking.

"From the year 1079, a new edict classed the pupils of the grand college into three ranks, named the ranks of the exterior, interior, and upper chambers, according to the position of the lodgings assigned to the pupils belonging to each. These three ranks designated three degrees of merit, and the pupils passed by successive examinations from the first to the second, and the third, which entitled them to official posts, or to the enjoyment of certain privileges. This system of classification and promotion of the pupils of the grand college, seems to have been designed for the furtherance of this establishment, and to induce the candidates for literary honors to attend this, instead of restricting themselves to the public examinations. It was in this manner that the T'áng dynasty had simultaneously, graduates at the collegiate examinations and at the provincial examinations. This system of the three ranks of chambers, having been abandoned in the year 1086, was reestablished in 1094, and continued for a long time. A decree of the year 1099, extended it to all the colleges in the empire, and gave their professors the privilege of selecting a number of graduates of the same rank as those of the provincial examinations. A decree dated 1103, even went so far as to suspend the latter; but the professors, now no longer appointed by the Board of Rites, but simply by the prefects of their departments, showed themselves generally poorly qualified for choosing the graduates. The complaints of the real scholars increased, and in 1121 the system of the three ranks, was abandoned in the provinces; though it was reëstablished in the year 1142, after the emperors of the Sung dynasty, driven from their capital by the Kin, had fixed their residence at Hángchaufú, now the capital of Chehkiáng.

"About the year 1194, we find mention made of the schools established by Hwuitsung, for teaching arithmetic, medicine, painting and calligraphy. Má Twánlin and Yuh Hái have preserved the programs of the studies followed in these four schools, which existed in both the capital and in the provinces; in the latter, they seem to have been opened on the model of the ancient schools for teaching morality and literature. But they had only a precarious existence, disappearing when Tsáiking was degraded, and reviving when he was recalled to the ministry. About the same time the

Táuists were in favor at court. Hwuitsung classed them into twenty-six ranks of graduates, at the head of whom were three superiors chosen from their sect. It is not necessary to describe the irritation of the literati against this emperor, who constituted their adversaries a legal corporation, suppressed the literary examinations, and upheld the erroneous commentaries of Wáng Ngánchí.

"The invasion of the *Júchi* Tartars, or *Kin*, in 1127, changed the aspect of things. Hwuitsung was led away captive into Tartary with almost all the imperial family. His ninth son was elevated to the throne under the name of Káutsung, and retired with his troops beyond the Yángtsz' Kiáng, where the war was continued between the two nations upon the south bank of this river. Nevertheless, Káutsung issued various decrees, between the years 1132 and 1145, to reorganise the colleges in the capital and in the provinces which remained faithful. A decree of 1151 informs as that there were then a number of superior inspectors of studies, attached to each province, and lands appropriated to the maintenance of the colleges. But in general, according to a remark of the celebrated commentator Chú Hí, the provisions which were made for these establishments by the rental of lands or in money, were by no means proportioned to the great number of pupils which were admitted to them. The professors had no longer the privilege of naming the graduates, and the promotions were regularly made by means of the public examinations; the high importance given to poetry in the examinations, changed the principles of this institution, and few persons capable of becoming able and efficient officers were furnished. The studies were thus turned aside from the end originally proposed by Confucius and his first disciples; and government, as Má Twánlin observed, no longer occupied itself in perfecting the morality of the people by the knowledge of ancient rites.

"In the mean time, the Kin who dwelt in the northern part of China, soon endeavored to copy the system of public instruction, and examinations which they saw among their neighbors. The Liáu had already established schools and examinations in Liáutung and the country lying north of China; and the Kin, who conquered them, followed in their footsteps. They revived the examinations in Chinese literature, in order to fill again those offices which had become vacant in the conquered provinces. They did still more. They translated the Chinese classics into their own language, printed them in two forms of character, and distributed them in the schools destined for the children of the conquerors. They instituted examinations

in this language, and had thus at the same time *Kújin* and *Tsinsz'* graduates both of the Chinese and Júchí. They instituted examinations in law and for precocious youth, and established numerous colleges of medicine throughout the kingdom.

"The Chinese government recollected occasionally, that military merit ought not to be altogether neglected, while they were continually threatened with invasion from the Tartars. Thus Káutsung in 1135, presided over an examination in archery and sanctioned in 1157 the regulation of a military school in the capital. In 1169, a number of graduates, similar to those of the civil list, were distributed among the Chinese army on the frontier.

"In the beginning of the 13th century, the Mongols, under Genghis Khan, appeared upon the stage of history, and the Chinese made an alliance with them to attack the kingdom of the Kin. But after its destruction in the year 1235, the Mongols turned their arms against the Chinese emperor, who had supposed that these nomads would return to their deserts with their booty. We now come to the last days of the Sung dynasty, which in vain multiplied unusual appeals and extraordinary efforts to raise up defenders. The last emperor of this dynasty died in 1276, and left the Mongols peaceable possessors of all China.

"This race exhibited little taste for Chinese civilization; and it was at first proposed to exterminate the inhabitants of western China in order to make this country a great pasture field. They soon concluded, however, that it would be more advantageous to permit the industrious population to labor, and require them to pay regular taxes; though they were little disposed to give them any part in the government, and consequently they did not hasten the reëstablishment of the examinations. It is true indeed that Koblai, the first Mongol emperor who reigned over all China, was inclined to favor the Chinese, and passed various decress for rebuilding the imperial college, and multiplying the provincial schools. But as appears from history the greater part of the establishments of this kind existed only in name, and his decrees were very imperfectly executed. After him we come to the reign of Jintsung about 1313, when the examinations were reëstablished in the capital and in the provinces, at which the candidates were tested by compositions and by questions upon the sacred books of the Chinese, and political affairs. As these books had been translated into Mongolian, they divided the candidates into two ranks; the Mongols were subjected to two trials, the Chinese, to three. They admitted the same number of Chinese as Mongols,

to high civil offices; and in order that the latter might not be dissatisfied, the number of offices was doubled in each branch of the administration. This division continued until the accession of Shuntí, who suppressed the literary examinations in 1335, and reserved all the offices to the Mongols alone; but five years afterwards, he was compelled to reestablish them in order to quiet the discontent of the vanquished nation, and they were held every three years during his stormy reign, which was terminated by the expulsion of the Mongols into Tartary.

"Koblai and his successors gave encouragement to medicine, divination and astronomy, three sciences which they deemed useful; and there were in all the provinces of China, schools specially designed for their study. Regular examinations were instituted for the medical graduates, who were allowed to enter by examination into the medical college at court, and for graduates in astrology, who succeeded in like manner to the posts of assistants in the imperial observatory.

"The founder of the Ming dynasty which superseded that of the Mongols in the year 1368, issued three decrees in the first years of his reign, to establish the imperial college, to reorganise provincial colleges, and to prescribe the solemn opening of the civil examinations. He fixed for each college the titles of the professors, and the number of pupils admissible by examination; determined the supply of corn which would be allowed them under the supervision of trustworthy agents; decreed the regulation of the daily studies, and decided that the pupils must study nine years, and pass satisfactorily at the examinations of the colleges, before presenting themselves at the examination preparatory to the second degree. With a zealous admiration of antiquity, he at first united instruction in the ancient books and classics with that of arms and mathematics, that he might imitate the system of education taught in the ritual of the Chau, and regulated upon the same principle the program of the three trials for the examinations in the provinces and in the capital; but this combination of different studies had little success. The system of instruction in the colleges for the education of civilians and the trials at the examinations became purely literary, as is shown in a second program of studies, promulged after a short suspension of the examinations in 1384 by the same emperor. In 1392 he wished to restrict the pupils of the imperial college to the use of the bow, and refused to establish inferior colleges for the literary instruction of soldiers; remarking that he considered there was only one system of education applicable

to all careers. After his time some colleges or schools intended for the education of soldiers, were established at Peking, Nanking, and at the garrisons on the frontiers.

"The regulations of the imperial college, as ordered by Hungwú, have been preserved to the present day. This college was intended to take the place of the ancient college for noblemen's sons and the ancient grand college; for the decree of 1368, by which it was established, declared that its pupils would consist of the sons of officers of the nine ranks, and of men distinguished for literary merit among the common people. Other decrees, published in succeeding years, named for this purpose the sons of high dignitaries, and determined the mode according to which the colleges in the empire should present their pupils to the imperial college. This college was divided into six halls. The pupils were to remain ten years, and to pass successively through the several halls by trials increasing in strictness. From the last hall they entered into the employ of government, and found themselves in the same rank as the provincial licentiates. As the provincial examinations furnished an insufficient number of persons at first, the pupils of the imperial college then easily obtained important posts in the administration of the provinces. A large number of them were placed in the ministerial bureaux, and twenty-eight were attached to the body of Hánlin, as translators of foreign languages.

"Later still, after the second half of the 15th century, these admissions to the ministerial bureaux were made irregularly. The degree of merit the pupils gained at the examinations was not reckoned, but the number of their years of study; and many of them neglected to resort to the college, and passed their novitiate directly in the bureau. Two edicts promulged in the years 1426, and 1447 admitted two ranks of graduates not assisted by government, to the colleges of the departments, who obtained, after passing an examination, the vacant places of pupils thus supported. After the middle of the 15th century, the choice was delegated to special officers, also charged with inspecting the colleges, and making out three lists, of pupils admissible to the examination for degrees, of those who were to continue their studies, and of those who deserved punishment and rejection. Other edicts of the same period relate to the punishments to be inflicted upon government pupils in case of misconduct, to the works which were to serve as models for compositions at the colleges, and lastly to the suppression of public libraries, founded without permission of government. These last establishments were afterwards authorised.

"The first organisation of the examinations received also some modifications. In different years, the licentiates who had failed at the higher trials were admitted to a second examination less severe. The number of licentiates in each province had been fixed by a decree passed in the year 1370. But it was successively augmented for different provinces. The number of doctors was limited by a list, which however, was almost always exceeded. The candidates at the general examinatious were divided into two ranks, the Northern and Southern, in order to compensate for the smaller number of candidates from Peking and the Northern provinces, a division that was done away with in 1454.

"The direction of the provincial examinations which had at first been left to the local officers, was assigned to a number of special examiners chosen from among the officers of the court and members of the Hánlin. The higher examination at the capital was presided over by certain ministers or counsellors, assisted by members of the same body.

"The military examinations, which the Mongols had totally neglected us useless, were reëstablished by the founder of the Ming dynasty, who, in imitation of the civil, divided them into the provincial and general examinations. They were presided over by high agents sent from the Board of War, but their operations do not appear to have been conducted with much order, until the year 1506, when they were regulated by an official program. They then consisted of certain trials in composition, in archery and in horsemanship.

"The emperors of this dynasty were disposed to foster the three sciences, which the Mongols had encouraged, and which the Chinese ranked as professions. The imperial observatory had a special committee, whose members were at first selected by inquiry in all parts of the empire, and then their places made hereditary. In like manner, the vacant places in the grand medical body, were generally accorded to the sons of the court physicians, though examinations for this post were sometimes held, at which the competitors were drawn from families long engaged in the practice of medicine. A decree of 1492 appointed professors of medicine for the departments. Ordinary examinations in medical sicence were then held for the office of physicians for the departments, and a general one for admission to the faculty at court. It is unnecessary to speak of the protection accorded to the Táuists by several emperors of the 15th century, and their persevering efforts to discover the secret of immortality; since the blind desire of attaining to immortality is regularly found to have exist-

ed at those epochs when the several Chinese dynasties began to decay.

"The institutions of the Ming dynasty have been generally adopted by the Manchu Tartars, who about the year 1643 made their entrance into China, then rent with interior troubles, which they pacified in founding the present dynasty. The penal code, which they put rigorously in force, is mostly based upon that of the Ming, and the collection of their laws and regulations, intitled *Tá Tsing Hwui-tien*, furnishes evidence of there being, at the present imperial court, establishments similar to those which had been instituted in preceding dynasties. This collection contains the regulations of the body of Hánlin, those of the imperial college, of the chief medical faculty, and of the imperial observatory. The first of these establishments is composed only of Chinese savans. The other three have each two presidents, one a Chinese, the other a Manchu, according to the mode adopted in the ministry, and imitated from the Mongols. In the provincial colleges and schools the primary instruction is, as it was under the Ming and the preceding dynasties, left free under the supervision of special inspectors, who have the right of closing the elementary schools when they are badly kept. These schools have been greatly multiplied, because literary instruction is generally sought after in China, where every father of a family may hope that his son will some day share in the administration. No distinct arrangement is made for the education of daughters, who remain at the parental home. The superior colleges attached to each town, have fallen into complete decay, although they have professors paid by the state and graduates, invested with the highest rank, for pupils. These pupils are chosen by the literary chancellor, in the provincial capital, and are required to appear before him every two years, for examination, or to lose their title, and it is also from him that they obtain permission to appear at the public examinations. Experience having taught them that their advancement depends wholly upon the examination undergone before the chacellor, they repair to the college only on the occasion of his periodical visit, and study privately, with manuals similar to those used by bachelors among ourselves. Thus collegiate education has been ruined by the system of overseeing, and of periodical examinations.

"The examinations for the second degree, that of licentiate, are held every three years, at the capital of each province. They are presided over by examiners sent from the capital, chosen as under the Ming. There are three trials passed through by the candidates, one consisting in written composition upon classic and poe-

tical books; the second upon their sacred books (the *king*), and the last upon subjects pertaining to history, or political economy. They are guarded with a great array of precautions in order to avoid fraud. In conformity with the regulations established by the dynasties of T'áng and Sung, certain numbers are substitued for the names of the candidates, and their compositions transcribed by copyists. The *küjin*, or licentiates passed at these examinations, are admitted to employment in the government.

"The general examination is managed in accordance with the same principle and guarded with the same precautions. The *Tsinsz'* or doctors received at it, have a right to a superior office, or rather, if they continue their literary studies, they can obtain the degree of Hánlin, on giving satisfactory evidence of their merits at the examination in the palace. There is, finally, an examination in the presence of the emperor, which admits the successful wrangler of the first or second rank in the Hánlin. It may easily be presumed that few of the literati persevere long enough in their studies to be warranted in presenting themselves at these higher trials.

"The military examinations have been preserved and regulated by the Manchus. There are existing at the present time in China classes of military graduates having the same rank as the civil graduates. The Manchus have also maintained the military academy at Peking which is the only primary school supported by the state.

"After reviewing all these facts, I ought to illustrate a question of great importance in the history of the body of the literati. It is proper to inquire in what manner the nomination of the literati or graduates to the offices of government is actually made, and try to ascertain whether they are reserved to these alone, as the accounts of the missionaries during the last two centuries seem to indicate. We have seen that during the T'áng dynasty, the literary examinations, opened and directed under the inspection of the Board of Rites, determined upon the fitness of a graduate for the duties of a civil officer, and conferred upon him the title of a member of the government, but that it was required still to submit to an examination in regard to his capacity before the Board of Offices in order to be actually entrusted with an office. This twofold system of examination was continued under the Sung, as appears from diverse documents cited by Má Twánlin. There was in the Board of Offices a bureau of principal examination for the nominations, and a bureau of control for the advancements and degradations. The same system was preserved by the Ming, under whom the Board of Offices accorded only provisory nomina-

tions, awaiting the confirmation of its bureau of control. Finally, it exists even to this day, as is evident from the duties assigned to the Board of Offices and the Board of Rites as stated in the collection of the laws and regulations of the Manchu dynasty. The second of the Boards is charged with the management of the examinations and the supervision of the colleges, without the right of nomination, while the first has a division of the nominations for the civil employments, and a division of the examination of the merit of officers in the exercise of their functions. Consequently the graduates received at the literary examinations for the ranks of *küjin* and *tsinsz'*, do not begin immediately to discharge the functions of office. It is necessary that they obtain their nomination from the Board of Offices. There are of course certain formalities in this department similar to those for the military graduates, since the distribution of military employments depends on the Board of War, in the same manner as that of civil offices depends upon the Board of Offices. The Board of War has also its bureau for nominations and for the examination of merit.

"We have seen that under the T'áng, the Board of Offices distributed a portion of the disposable places to officers of a subordinate rank, and that under this same dynasty, the officers of superior rank at court and in the provinces, enjoyed the privilege of associating with them their sons, or if they had no sons, their near relatives in the administration. This is what is called the right of protection. There were then three regular methods of attaining office, without reckoning those of general summons or political merit, calls that were made by the emperor on extraordinary occasions. The emperors of the Sung showed little favor to the advancement of *employés* chosen out of the examinations, and the second emperor of this dynasty forbade their assuming most offices. The Sung also made some strong efforts to abridge the right of protection, the remains of the ancient hereditary system. The officers could no longer present more than one of their sons to the emperor; and this son must be twenty-five years of age, and the father justify his demand by a statement of his own services. The young men thus nominated were subjected to an examination which they passed, it is true, with but little credit; but we have various petitions and edicts on record against this negligence. In general, it seems to me, that leaving out of view the twenty years during which the examinations were suspended, and the appointments regulated by the system of the three orders of chambers (from 1099 to 1121), the regular graduates had every facility under the Sung in obtaining employment. But the Mongol dynasty, which had been

from the first opposed to the examinations restored the privilege of succession to the superior civil and military officers. This privilege was tolerated by the Ming, though it was at first restricted to the courtiers of the first or third rank, and to officers who had deserved well of the state by splendid performances. Later, during the wars with the Tartars, the governors of frontier districts obtained the privilege of their sons' succeeding them, and the right of hereditary succession was accorded to all officers in the interior of the court. Moreover, the sons of officers had peculiar facilities for admission to the imperial college, and they were thus able to obtain a place during the life of their fathers. At the commencement of the same dynasty, the *employés* of the administration formed a distinct class, who were permitted to aspire to the higher officers of government, as well as the pupils of the imperial college and the regular graduates. They were chosen upon the personal guaranty of the superior magistrates of their districts, remained in office from three to six years, and submitted at the expiration of their employment, to an examination, which bestowed upon them the title of member of the government. Various edicts were published to regulate this examination, and render it more strict. In accordance with the passages quoted, the court ordered at different epochs, extraordinary promotions in favor of inferior employés who had distinguished themselves. These promotions were made upon the personal guaranty of the superior officers, and sometimes upon the report of the bureau of nominations attached to the Board of Offices, which held at this time its usual prerogative. The same passages assert that the tsinsz' and other graduates obtained, under the Ming, the posts of prefects, of superiors of colleges, of *chuh kí sz'*, or secretary compilers of the Hánlin, and lastly of employments in the ministerial bureaux. These places were also given to individuals who had simply official recommendations.

"The documents of modern date which we have had the opportunity to consult do not inform us whether the Manchu dynasty has instituted any special examinations, or ordered extraordinary promotions for the admission of inferior functionaries to high offices. But it is evident that the Board of Office, which has always the nomination to civil offices, should have the right of promoting inferior employés, who have distinguished themselves, in the same manner as the Board of War advances officers or soldiers who have distinguished themselves in the army, even if they have not obtained a degree at the military examinations. The four other Boards, viz., Revenue, Rites, Punishments, and of Public Works, are, properly

speaking, only departments which have not the right of naming their own servants. This privilege of nominating to civil offices, assigned to the Board of Offices alone, is very singular, and at the same time perfectly established by authentic documents. It resulted from this, as was observed by Má Twánlin, that certain clerks, with only a moderate degree of education were chosen to fill stations which required particular sorts of information, such as the knowledge of laws, skill in accounts, architecture, the mechanic arts, &c., and were the grounds of their advancement or their degradation. This is a radical defect in the political system of China, and it is surprising that it still exists. It has been carefully shunned by the governments of Germany, which have recently instituted examinations for junior officials. In Prussia and Wurtemburg, each board names its own commission for choosing its employés from among the candidates who have satisfied the general conditions and attained the required degrees. But in China nothing is so much dreaded as change. After having made the judicious remark which I have cited, Má Twánlin says that the established state of things is bad, but it can not be changed, because of its antiquity. The Manchu emperors seem to have been guided by the same ideas. They are contented with preserving the order of things which existed before them under the Ming, while they maintain their military power. There is still a mathematical school attached to the imperial college, but it contains only thirty pupils. They have no longer the school of laws which existed under the T'áng and Sung dynasties. However, the ancient right of protection for the purpose of admission to offices, appears to have been abolished by the Manchus, who have not recognised any hereditary dignity with an appanage or pension from the state, except that of the family of Confucius, or, at least, this right is limited to the privileges of the nearest kinsman of the emperor, and to facilities for admission into the imperial college enjoyed by the sons of officers who have distinguished themselves in the service of the state.

"But a usage much more injurious than the right of protection was introduced after the end of the Sung dynasty greatly to the prejudice of the regular graduates. The last emperors of this dynasty, and especially those of the Ming dynasty, authorized, at a time when their finances were embarrassed, the sale of official titles, of offices, and even of literary degrees. The price of these concessions was paid by the purchasers, in supplies of grain, in forage for the troops on the frontiers, or for districts laid waste by inundations. In 1450, a deficiency in the provisions of the army of the north,

gave rise to the passing of a decree which regulated the price of admission to the imperial college, and eight hundred new pupils entered in this manner. Similar events occurred during the 16th, and at the beginning of the 17th century, in the time of the decay of the Ming dynasty. Wáng-kí, an author of this last epoch, complains that merchants, men without education, had been able to attain to the literary degrees of *siútsʻái* and *tsinsz'*. He reckons by thousands, the individuals who purchased the title of scholar at the imperial college.

"Although it would seem that the long peace which China had enjoyed for two hundred years, ought to have improved the condition of the finances, the Manchus have followed in the way opened by the Ming. On a level with the regular *siútsʻái*, who have won the title of pupil of the provincial colleges, figure the *kungsang* and the *kiensang*, who purchase their title from the state, and have the right to present themselves at the examinations for the second degree. Many young men of wealthy families economise, by the payment of money, the time necessary for obtaining the first literary degree, and present themselves directly at the examination for the degree of licentiate, or rather, they become pupils of the imperial college, and on taking leave of this, are placed in the same rank as the *küjin*, who gain their degree through the public examination. Being indebted to the position of their families, they then obtain easily a place in the government. They are even preferred to the regular licentiates, who attain their degree frequently after having been disappointed at several trials, and at a time also when their age renders them less capable of discharging an active service. It is affirmed also, that in frequent instances, wealthy young men by the payment of money employ substitutes, who pass in their name the examinations for the first and second degree.

"The missionaries of the 17th and 18th centuries have said but little concerning these abuses, whence it may be presumed that they were less frequent in their time. Nevertheless, the purchase of literary degrees is mentioned by the emperor Yungching in his amplification of the maxims of his predecessor Kánghí, published in the year 1724. But the evil has become much greater since the present reign, if faith is to be put in the published documents from authentic sources, in the *Chinese Repository* of July, 1835. According to these documents, the sale of offices and titles, civil or military, was legally authorized in 1826, 1828, and 1829, in order to furnish supplies for the expenses of the war against Turkestan. And more recently still, the Peking Gazette announced that the list of promotions to the

literary degrees would be open to subscribers until the fifth of June, 1835. Meanwhile, the number of candidates at the public examinations increases at each new opening, and since the publication of the article already referred to, in the year 1835, the *Chinese Repository* has not published any new document upon the sale of offices, even during these late years, in which the war with the English has resulted in imposing upon China the weight of new expenses and a considerable sum as indemnity.

"In admitting the authenticity of these reproachful facts charged against the Manchu government, in its manner of increasing its finances, it is sufficiently natural that the leaders of government should be less sensible to the merits of their present literati, who study much more the niceties of style displayed in the examinations, than the moral and political maxims contained in the works of Confucius. On this account, the improper course of the Chinese literati was signified by the emperor Yungching in a decree which he passed in the year 1726, to suspend the examinations in Chehkiáng; and the last emperor Kiáking refused in 1800 to authorize the establishment of colleges and literary trials in the provinces of Tartary, because, as he says in his rescript, these provinces ought first of all to preserve the habits and manners of soldiers. The Manchus wish to mortify the excessive pride of the Chinese literati, who have no more scientific education than the rest of the population. They naturally find it more advantageous to employ young men, who have purchased their degree, than licentiates or doctors too aged to serve the state with zeal. On the other hand, the literati reproach those who purchase their offices, with possessing only vile and unworthy sentiments, and oppressing the people, in order to indemnify themselves for the money they have advanced, and to enable them to amass wealth. Thus the difficulty of success at the examinations has become an obstacle instead of a guaranty for securing officers capable of serving the government well, and it would not appear that the government had sought to reduce the number of candidates by limiting their age.

"We learn moreover, from this survey of their actual situation, that there exist the germs of disunion between the Manchus, who have the supreme power, and the vast body of the Chinese literati, dispersed throughout the empire. The antipathy of the two nations is still so decided, that the Chinese and Manchus in Liáutung,* designate each

* See a letter of a young Corean convert, inserted in the *Annales de la Propagation de la Foi*, in the number for May, 1846.

other respectively by the terms, Men of the country of Ming, and Men of the eight banners. They have therefore preserved among themselves, the same terms which they had two hundred years ago, at the time of the conquest. Various secret societies, formed by the literati, count a great number of adherents in the different provinces of China; but probably they do not consider themselves sufficiently strong as yet to make their doings public, seeing that they have gained nothing by their encounter with the English. It is certain that the Manchus dread these societies, and make active efforts to suppress them. At present also, the government seems straitened in its finances, as in the years 1826 and 1828. If it has not anew put up for sale literary degrees, it has made efforts among the rich citizens, to obtain the means of paying the price of the peace obtained from the victors. The emperor is already advanced in age, and his successor is still very young. It may be presumed, therefore, that there will be at some period a collision between the two parties, similar to that which ended about 500 years since in the expulsion of the Mongols. But it is impossible to tell when the pusillanimity of the Chinese literati will be tired out by the fiscal procedures of the Manchus.

"Whatever may be the result, four principal facts discover themselves to my view, in the history which I have endeavored to trace out. In the system followed by the Chinese, the adoption of the public examinations as the method of regulating the admission to offices of government, has for its foundation a knowledge of the ancient institutions, and qualifications suitable for the affairs of the times. It evident that the application of this fundamental principle has been sensibly modified by a taste for literary subtilties. It is equally evident that the Chinese youth have directed all their efforts with reference to the examinations, and have neglected the studies of the colleges, which have consequently experienced a rapid decline. Moreover, the age of the candidates not being determined by any fixed limit, they continue from year to year to repair to the examinations; and frequently it happens that they do not succeed until they are at an age too advanced to discharge properly the duties of an office which requires activity. This has served at least as a pretext for tolerating a purchased release from the conditions imposed at the examinations. In fine, the right of appointing to all offices being assigned to a single Board, there remains a wide door open to favoritism and corruption.

"These facts may be of some consequence to us, now that the system of these examinations promises to admit of an application

to the different branches of our social constitution. It seems to me that they ought to enlighten us in respect to the great disadvantages which may stand opposed to the beneficial results of this beautiful institution. We enter upon a route in which the Chinese have preceded us, for at least twenty centuries. They have encountered some obstacles, which they have not known how to avoid, and which we are now beginning to perceive. It concerns us of the present age to profit by the errors of our predecessors. We ought to study their history that we may not permit the abuses to increase among ourselves, which are considered in China as irremediable. In this point of view, it is my humble hope that my work may commend itself to the attention of those men who are placed at the head of our country."

ART. II. *A short account of a visit to the Hot Springs of Yung-mak.* BY J. C. BOWRING.— Extracted from the Transactions of the China Branch of the Royal Asiatic Society, for 1847.

AT the distance of about twenty miles to the N. N. W. of Macao, and on the island of Hiángshán, is a valley of considerable extent encircled by high mountains, which from its remarkable appearance, and the existence of several boiling springs in the centre, is generally supposed to be the site of an extinct volcano.

Having had an opportunity of visiting this spot during a short stay at Macao in the month of March last, I have now the pleasure of laying before the Society the substance of a few notes taken at the time, which it is hoped will not be found void of interest.

A gentleman residing in Macao, who is well acquainted with the surrounding country, having offered to conduct me to the place, we started before sunrise from the Inner Harbor, and passing round the north-end of Lappa, after a pull of about two hours through narrow and intricate passages, entered a channel of considerable width, which runs up from the Broadway, and leads directly up to the spot to which we were proceeding.

Following this channel, in about two hours more we reached the boiling springs, which are situated nearly in the centre of the plain, and not far from the village of Yung-mak. By the time we arrived at the spot, it was late in the forenoon, and the sun being powerful, the steam from the pools, which during the cold weather, or early in

the morning is to be distinguished at a considerable distance, was not visible until we were close upon them, but the smell of the waters was very perceptible as we approached, much resembling that of several of the mineral springs in England.

The space over which the springs are scattered, and which may be considered their peculiar locality, is perhaps seventy or eighty yards square, from all parts of which steam may be seen to rise, and the ground everywhere shakes and trembles under foot. The Chinese villagers have at various times attempted to fill up the pools which have shown themselves at different points in this plot, but without success, as the water has always broken forth in other places. They do not however appear to have been disturbed of late.

At the time of our visit the principal springs were three in number, the largest being nine or ten feet in diameter, and none of them of any depth. The water boils up through the mud at the bottom with considerable force, and runs off in a continual stream into the channel close to whose banks the pools are situated.

Having no thermometer with us, we were unable to ascertain correctly the temperature of the water, but close to the edge, where the depth was not more than two or three inches, we judged it to be about 150° or 160°. In the centre, where the water may be seen to boil up from below, the heat must be far greater, and on a previous visit my companion found it to be 170°; it is probable, however, that the water does not remain at a uniform temperature, and it is doubtless at times hotter than 170°. The Chinese who live on the spot are in the habit of boiling their rice, &c., here, which is easily done by placing the articles in a basket which is slung on a bamboo and then immersed. In this manner we boiled a number of eggs, and found that in two minutes they were in a perfectly eatable state, and in five minutes were thoroughly done.

The water is perfectly clear and salt, though free from the bitterness perceptible in sea-water. It has been found to be highly serviceable in cutaneous diseases, and I have been informed that it was employed on several occasions with much success by the late Dr. Pearson.

The mud at the bottom of the pools is of a dark color, and covered with shining metallic-like particles. It has been probed to a great depth without any resistance being met, and my companion, who had often visited the spot before, assured me that he had tried and found no bottom at thirty fathoms.

Perhaps the most remarkable circumstance relating to these springs is the alteration of the level of their waters with the ebb and flow of

the tide in the adjoining channel, which would seem to indicate some communication below, and that the water should retain so high a temperature under such circumstances is not a little curious. At the time of our visit the tide had still about two hours more to flow, and from marks on the sides of the pools it appeared that the waters would rise from eight to ten inches higher than they then were.

The valley, as before mentioned, is surrounded by high mountains, and resembles a vast amphitheatre; and when it is remembered that basalt and other volcanic rocks are frequently met with along the coast to the westward, the opinion generally entertained that this was the crater of a volcano appears at first not to be without foundation: but an examination of the spot will easily show that it is incorrect. The mountains in no way differ from those on this island and on the mainland in this neighborhood, being of granite formation, covered with a scanty soil, consisting of the detritus of the rock, and in no part is there any trace of volcanic agency.

At the entrance of the valley are two villages, Ngoi-pú and Chí-fong, the one on the right and the other on the left hand, and at the head of the channel at the further extremity of the plain is a third of large size. Besides these and the village of Yung-mak, various smaller hamlets are distributed along the base of the mountains, and the whole district appears to be exceedingly populous.

In the immediate vicinity of the hot springs, the sugar-cane appears to grow well, but the remainder of the valley consists of extensive rice fields. During the winter months these are a favorite resort of the sportsmen of Macao, as they then abound with wild fowl; and even at the period of our excursion in the middle of March, myriads of teal and wild duck covered the paddy swamps.

The distance from Macao will render this place inaccessible to most persons, but those who have leisure and can devote a day to an excursion to the hot springs of Yung-mak will find their trouble amply rewarded.

Since the foregoing was written, I have been favored by Dr. Harland with the subjoined result of his analysis of the water of the Yung-mak springs, and I here beg to express my thanks for the care and trouble he has bestowed on the subject.

It will be seen that several of the remarks contained in the above paper are borne out by the analysis, and the want of the bitterness so perceptible in sea-water is fully accounted for by the total absence of muriate of magnesia. That no trace of this salt should exist is remarkable, as it has been shown that the springs are situated

within a few paces of the channel which runs directly up from the sea, and in which the rise and fall of the tide is considerable.

With respect to the smell perceptible on approaching the springs, Dr. Harland remarks,—"There is nothing in the water itself to account for it, though it is quite possible that the water may naturally contain a small proportion of some gas which has escaped [from the specimen examined] by being so long in bottles, which really are not so perfectly tight as I had expected, and on this account I make the remarks at the commencement of my notes. It is more probable, however, I think, that the smell you allude to is caused by the effects of the high temperature on the vegetable matter immediately adjoining."

ANALYSIS OF THE WATER.

Before mentioning the results of the Analysis, it is proper to remark that the specimens of the water sent to me for that purpose had been preserved for several months in glass stoppered bottles; but as the bottles had not been completely filled, and the stoppers inserted whilst under water, a space of several cubic inches remained full of air in each bottle, and the stoppers themselves did not fit so accurately as is necessary for such purposes. No sediment whatever was found to have been deposited in the bottles, the water remaining perfectly clear and limpid, free from any smell, and having a cool purely saline taste. After the repeated application of various appropriate tests, not the slightest trace of sulphuretted hydrogen or carbonic acid gases, nor of iodine, magnesia, or iron, could be detected.

24 fluid ounces (or 10957.5 grains) carefully evaporated to dryness in a small porcelain basin, and the residuum heated to redness, afforded 66.5 *grs.* of solid anhydrous saline matter; and if to this we add 23.84 *grs.* of water, which is the exact proportion of water of crystallization required by the resulting salts in their crystallized form, we have 90.34 *grs.* as the total amount of solid crystallized saline matter contained in the above quantity of water. The proportion of the different salts in the 24 ounces is as follows:—

Muriate of soda	50.29	gr. containing	6.65	of water and	43.64	chloride of sodium
Sulphate	27.85	,, ,,	15.60	,, ,,	12.25	anhydrous sulphate of soda
Muriate of lime	11.54	,, ,,	1.59	,, ,,	9.95	chloride of calcium
Loss	.66				.66	
Total	90.34	crystallized saline matter	23.84	water of crystallization	66.50	Anhydrous saline matter.

A wine pint of 8750 grains of this water contains, therefore,—

Muriate of soda (common salt) - - - - - - -	40.34 grains
Sulphate of soda (Glauber's salts) - - - - - -	22.24 ,,
Muriate of lime - - - - - - - - - -	9.21 ,,
Loss - - - - - - - - - - - - -	52 ,,
Total - - - - - - -	72.31 grains

When the locality of these springs is taken into consideration, the following comparison between the water of Yung-mak and ordinary sea-water will no doubt be interesting to many.

In 10,000 *grains of water,* there are in the	*Water of Yung-mak*	*in Sea-water.*
Muriate of soda - - - -	45.89	220.01
Sulphate - - - - - -	25.41	23.16
Muriate of magnesia - - -	00.00	42.08
Muriate of lime - - -	10.53	7.84
	81.83	303.09

We can thus see how it is that the Yung-mak water is so free from any unpleasant bitter taste, for it contains no trace of any salt of magnesia; whilst in sea-water on the contrary, the disagreeable bitterness of which is so familiar, there is a considerable quantity of that intensely bitter salt, the muriate of magnesia.

The reputed medicinal virtues of the Yung-mak water are satisfactorily accounted for by the large proportion of muriate of lime found in it, this salt being a favorite medicine with many for the cure of scrofula and similar diseases. Pereira, in his *Materia Medica*, after mentioning the names of several eminent physicians who have

found this very efficacious as an internal remedy in such cases, says that "occasionally, though rarely, it has also been employed externally: thus a bath, containing 2 or 3 ounces of it, either alone or with chloride of sodium, has been used in scrofula," and it is somewhat curious therefore to find that the Yung-mak water contains both these salts, and the former in almost exactly the proportion here recommended; as a bath of 13 gallons will contain two ounces of muriate of lime, and 8¼ ounces of chloride of sodium (common salt). W. A. HARLAND, M. D.

HONGKONG, 2d March, 1848.

Note. The town of Yungmeh 雍陌 is situated in the district of Hiángshán, and in the tything of Kuh-tú 谷都, near the Máu-wán yung 茅灣涌, a creek running up into the country, whose embouchure is opposite a small island called Má chau 孖洲, or Twin I. The town of Wáipú 外浦 lies on the south shore, and further up are the Wan Chí 温池 or Warm Springs here described. The village at the head of the channel beyond Yungmeh is probably Tá-pú 大布, besides which on the east shore of the creek are Tsienlung, Mehyuen, Chungsin, Siúkiá, Tángkán, and others lying on the base of a ridge of hills. Dr. Ruschenberger, surgeon of the U. S. corvette Plymouth, has lately examined some of the water, and found its constituents to correspond with Dr. Harland's analysis. The *Hiángshán hien Chi*, or Statistics of Hiángshán, has the following note upon these springs:

"The Hot Springs are three *li* south of the village of Yungmeh, in the midst of marshy and cultivated fields; they are over fifty feet broad, but the depth can not be fathomed. Smoke like steam constantly rises, which increases in winter and cold weather. The warm and the cold springs are about six lí apart, and all together are called the Cold and Hot Springs. For amusement, people sometimes tie a large crab with a silk cord and plunge it in for a short time; on pulling it out the claws are doubled up, and as red as if they had been boiled. A poet of the present dynasty, Wei Yih, has said in reference to these pools;

In the beginning, chaotic was the turmoil of waters,
But the dual powers left a trace in their struggle;
A pool, where heat and cold were divided,
And where too, for aye, they were united;
On the northern shore, the wind blows as if it would mould one,
On the southern cliff, the air is ready to swallow one:
Who can follow up the source of heaven and earth?
Who can search out and fathom the original of things?"—*Ed. Ch. Rep.*

ART. III. *Taxes remitted and delayed by an Edict from the emperor of China, dated Nov. 28th, 1848; and subsequently published in Kiángsú by the governor-general and others; with remarks thereon relating to the revenue of China.*

THE following Imperial Edict was received from His Majesty, by the Inner Council (the Cabinet), on the 3d of the 11th month of the 28th year of Taukwáng, November 28th, 1848.

"*Lí Singyuen*, governor-general of the provinces Kiángsú, Ngánhwui, and Kiángsí, and *Luh Kienying*, governor of Kiángsú, having made due examination regarding the condition of sundry places under their jurisdiction, that have suffered by the loss of their annual crops, have presented a Memorial, requesting that a merciful regard may be shown to the inhabitants of said places by remitting or delaying the payment of their taxes, according to the respective degrees of their sufferings.

"This year, in the province of Kiángsú, in those places where the autumnal crops of rice and cotton have been entirely destroyed by inundations, unless there be measurably granted supplies for the destitute, and a delay in the payment of their taxes, the resources of the people will indeed be unable to meet the exigencies of their present distressed condition. Let Our favor, therefore, be granted in the manner it has been requested in the memorial.

"In the twenty-one districts of the departments of Kiángning, Chángchau, Yángchau, Hwái-ngán, and Tungchàu, and in the three fortified towns Hwái-ngán, Táiho, and Yángchau, let the respective degrees of the suffering by the loss of the crops be ascertained, and the sufferers divided into two classes, principal and secondary, and supplies accordingly distributed to them from the public stores.

"After the same manner, let examination be made and supplies be granted to the poor literati, to the families of the Chinese soldiers, and to those who are enrolled under the Eight Banners (the so-called naturalized Chinese).

"Let all these supplies be distributed in money, and according to the existing regulations: to each adult let there be given, monthly, *one hundred and fifty cash*; and to each child, *seventy-five cash*: whenever the shorter months [of 29 days] occur, let a corresponding reduction be made in the amount of supplies distributed.

"In all those places where the loss of the crops of rice and cotton has been complete, let the tax payable in rice for transportation to Peking, and the ground rent on the military lands, be remitted for this year, according to existing regulations. Besides these, what remains in money and in rice, let the same be hereafter paid by annual installments.

"In those places which are found, on examination, not to have suffered an entire loss of the crops of rice and cotton, though they were so reported—viz., in twenty-nine districts belonging to the departments of Súchau, Sungkiáng, Chángchau, Chinkiáng, Hwáingán, Súchau, Táitsáng, and Tungchau, with the five fortified towns of

Súchau, Süchau, Táitsáng, Kinshán, and Chinhái, where the tax for the year 1848 was payable in rice, &c.;—also in the districts and fortified towns of the departments of Súchau, Sungkiáng and Cháng-chau, where the loss of the crops was not complete, and the tax in rice, &c., is due from 1841 to 1847;—let the payment of all the abovenamed taxes be delayed till the autumn of 1849, and then let them be paid in equal installments with the current taxes during the years 1850 and 1851.

"The taxes payable in rice, &c., on fortified towns and military land, on lands planted with reeds, or devoted to education, on ponds and lakes, on gardens and orchards, on lands recently brought under cultivation, and such also as have been by confiscation made public property,—on all these, let the taxes be delayed, or remitted in the same manner as is done on the lands of those districts in which said places are situated.

"In the district of Tányuen in the department of Hwáingán, and in the fortified town Táho, where there has been an entire loss of the crops of rice and cotton, let the exact numbers of poor people and soldiers be ascertained, and to each individual let there be granted from the public stores one month's supplies.

"On those lands which are planted with reeds, and which are subject to a lighter tax than others, let the payment of the taxes be delayed as is done in other like cases, allowing them to be examined and taxed according to the rate adopted for the lands to which they are adjacent; and let the owners thereof be divided into two classes, principal and secondary sufferers, and according to their distress let supplies be granted to them, and the payment of their taxes delayed.

"On those lands where the loss has been complete, and on those where it has been found to be not so, and on which the taxes are due one year in advance, let said taxes be delayed till after the autumnal harvests of 1849, and then let them be duly collected.

"On the lands in the seven districts—Fanning, Tsingho, Tányuen, Pehtsien, Háichau, Kiúyáng, and Tányu,—on which a monthly tax is levied in rice and wheat for the soldiers,—after putting off the list Háichau, Kiúyáng, and Tanyu, which three have had full crops, let the tax on the others that have suffered more or less, and which is due in rice and wheat, be delayed until such years as the lands shall yield full crops, then let the arrears be made up from such products, by regular installments.

"On those lands in the departments of Kiángning and Hwáichau, on which, because of partial loss of their crops, the payment of the

taxes has been delayed for six successive years, since 1841, let the payment of the taxes be delayed till the autumn of 1849, and then let receipt thereof commence by installments.

"On the lands in these thirty districts—Chángchau, Yuenho, Wúhien, Wúkiáng, Chintseh, Chauwan, Kwanshán, Sinyáng, Hwáhting, Funghien, Lauhien, Kinshán, Nánhwái, Tsingpú, Chuenshá, Wútsin, Yánghú, Wúsih, Kinkwei, I'hing, Kingkí, Kiángyin, Tsingkiáng, Tányáng, Kintán, Luhyáng, Táitsáng, Chinyáng, Kiáting,—and in these four fortified towns,—Súchau, Táitsáng, Kinshán, and Chinkiáng, on all these, during the last eight years, whether the crops have been full or deficient, sundry taxes remain unpaid; also, in the districts of Shánghái and Táutú, during the last six years, various taxes due from the people likewise remain unpaid; let the payment of all these be delayed till the autumn of 1849, and then let the same be levied and paid by installments, so that the demands on the resources of the people may be relieved.

"As it regards all the other lands in the province of Kiángsú, where full crops have been gathered, and the taxes for the current year are due, let all these, togther with all others not remitted or delayed, be duly collected.

"Let the abovenamed governor-general and governor immediately cause these our commands to be printed on yellow paper and widely proclaimed. They must needs take care that our favor reach and be accepted by all the people; they must not allow their clerks or the police to play mischief, so as to mar that favor which it is our earnest desire should be granted to the poor and distressed.

"Let all the other things, specified in the memorial, be carried into effect, as has been desired. Let this Edict be made known to the appropriate Boards."

The above is from the emperor, and is published in obedience to his commands and under our seals:

Lí Singyuen, H. I. M.'s minister and governor of the Two Kiáng.

Luh Kienying, H. I. M.'s minister and governor of Kiángsú.

Hing Sui, H. I. M.'s minister and commissioner of finance in Kiángsú.

Tschlámingah, H. I. M.'s minister and commissioner of finance of Kiángning:

Yáu Hingfi, H. I. M.'s minister and commissioner of justice in Kiángsú.

With due respect and care we have caused this proclamation to be issued in the imperial style on yellow paper.

Thus far His Majesty Táukwáng, and his ministers have given us their account of the famine in Kiángsú, and of the plan adopted to relieve the sufferers. Another imperial edict of the same date as the above, has been published in the same manner, and for the same purpose. From this latter it appears that the loss of the crops of rice and cotton was occasioned principally by inundations, but in some places, in the interior of the province, by storms of wind and rain. Hence, in some of the districts remote from the principal rivers, as well as in those on their borders, the crops have been greatly injured. From all the information we have been able to collect, we conclude the actual amount of suffering in Kiángsú is not very great, and that if properly distributed, the supplies of grain in the province would be quite sufficient, if not superabundant.

One fact, touching on this point, is noticeable. At the very time the high provincial officers are proclaiming abroad the emperor's favor in granting supplies, and in delaying and remitting the taxes, they are calling upon the public, "both officers and people," to make voluntary contributions of rice, to be transported to Peking.

Another fact, not irrelevant, may also be noticed. When it was generally known among the foreign residents in Shánghái, that the crops were deficient, and that from other provinces and places, bands of distressed people were making their way into the province, and to the city, some of the residents proposed to take up contributions to relieve the distressed; and the proposition was named to the táutái. On no consideration, however, would this magistrate give his consent that such a plan should be set on foot. He protested against it, and begged his friends not for a moment to think of making any such contributions.

The tautái, probably, had no objection to the foreigners giving of their money or goods, *per se*, nor to the receiving of the same by the distressed people; but if such a plan should be carried into effect, the contributions distributed, and the thing should become noised abroad, he feared that instead of one beggar, there would be scores or hundreds seeking for relief. The numbers that have come to Shánghái are not small; and yet it is said, correctly no doubt, that government has taken special care to prevent large companies of the "distressed people" from coming hither, fearing lest by congregating in this neighborhood, they might come in collision with foreigners, and the scenes of Tsingpú be reënacted.

In looking over the foregoing edict, the reader will hardly fail to notice the great *variety of lands* from which the revenue is collected,

and the *small amount of the gratuity* meted out to the sufferers. In translating the edict, we have omitted some of the terms, designating the kinds of land, etc., on which revenue is collected. The man who will give a full and lucid account of the Revenue of China, properly specifying the sources whence, and all the ways and means by which it is collected and carried into the imperial chest, showing also its disbursement thence, will do the public a good service.

B.

The China Mail of Dec. 21, 1848, contains a few remarks and calculations on this subject, which we introduce in this connection, to illustrate the foregoing edict, as they seem to be derived from as good sources as foreigners can command.

A fundamental principle of the Chinese system of revenue is to make each department pay for itself. If there is any surplus, the money is put out at interest to form a reserve fund in time of need. Several institutions, especially those belonging to the court, have funded property, independent of the income from the state, out of which all the expenditure is paid, and a fair surplus always remains in the exchequer.

The imperial treasury is quite distinct from the national one. No accounts of its receipts, disbursements, and deposits are ever published. The sovereign of China reserves to himself the power to appropriate any amount of money for his own use; and the twelve millions mentioned in the subjoined list, may be taken as the average minimum. On this point, however, no certain data exist.

The list contains solely the disbursements and income of the supreme government, and of the provincial authorities, in so far as they stand in immediate connection with the general administration. Of the strictly local and municipal finances, it does not appear that any accounts have yet been laid before the public. It is a standing rule, that the national granaries throughout the empire should always contain 31,355,077 *shih* of paddy, and 12,022,458 *shih* of rice, to be used in time of famine. Whenever the new harvest is brought in, the old stock is sold at a reduced price.

The receipts of the present year compared with those ten years ago, show a great falling off, and it is to be feared that the decrease of revenue will be more considerable. The government, having lost much of its vigor and energy, the collection of taxes is frequently resisted, whilst a series of famines and other calamities in some districts have rendered unavailing all efforts to realize the ordinary revenue.

Whenever public works are to be undertaken, or any extraordinary expenditure is to be incurred, government collects patriotic contributions. Their amount is now and then published in detail, and they constitute occasionally large sums. The donors are frequently rewarded with office and emoluments for their munificence.

Many small items which are expended in maintaining the numerous dependents of the Manchu dynasty, do not appear amongst the receipts. It is on the whole very difficult to come at certain results; but the following statements, which have been extracted from Chinese state papers, compared with other documents, may be regarded as an approximation.—It will be borne in mind, however, that it is not the gross revenue which is here stated, but the estimated surplus, after meeting local charges; a principle followed, though not to the same extent, in English revenue returns, which exhibit, not the sums collected on account of each department, but what is actually paid into the exchequer. Thus in the case of the Post-office, the £864,000 given as its revenue, is not above half the gross income of the department.

Revenue returns of the Chinese Empire in 1847.

Land tax, - - - - - - - - - -	Taels	28,208,695
Forwarded to the capital in kind from the various provinces, 4,719,335 shih of rice and other grain, equivalent to - - - -	,,	9,438,670
Duty on salt, - - - - - - - - -	,,	4,704,382
Transit duties, - - - - - - - - - -	,,	4,199,335
Duties on foreign trade, inclusive of Mongolia, - - - -	,,	3,000,000
Tax derived from the mines, paid in kind, - - - -	,,	2,021,105
Tribute of silk, cotton stuffs, and other manufactures, equivalent to	,,	307,590
Sundries, - - - - - - - - - -	,,	2,729,607
Rent from the land of the Eight Standards, - - - - -	,,	463,043
Tax on tea plantations, &c., - - - - - - -	,,	108,481
Surplus percentage paid on every sum received into the public treasury,	,,	4,316,684
[Equal to about £17,000,000 Sterling.]	Total Taels	59,496,992

Public Expenditure.

Pay to the civilians, police and military officers. - - - -	Taels	7,087,198
Army and Navy (one-fourth consists in kind, such as rice, flour, &c..)	,,	4,505,512
Officers of the supreme government at Peking, - - - -	,,	668,377
Post establishment and relays for public functionaries, - - -	,,	2,014,984
For dykes, public buildings, and other exigencies, - - - -	,,	2,[illegible]60,000
For sundries, - - - - - - - - -	,,	1,317,108
Deposits in the treasuries as a reserve fund, to meet any emergency,	,,	7,379,742
Stipends to scholars, expenditure at the examinations, &c., - -	,,	293,806
For benevolent purposes, such as donations to the aged and poor,	,,	333,572
Gratuities to distinguished men, pensions, &c., - - - -	,,	401,669
For sundry grants to priests and national establishments, -	,,	182,182
[Equal to about £7,860,000 Sterling.]	Taels	27,014,150

Imperial Establishment paid out of the National Treasury.

The Eight Standards and Mongolian auxiliaries, -	Taels	5,452,421	
Rice and other articles in kind, - - - -	,,	4,861,800	
Gratuities and pensions, - - - - - - -	,,	401,669	
Allowances made to children, the aged, infirm, and poor amongst the Manchus, - - - - -	,,	991,815	
For religious establishments at the lama temples, the sacrifices at the imperial tombs, &c., - - - -	,,	344,574	
Imperial manufactures to provide the court with articles of luxury, - - - - - - - -	,,	201,809	
			12,257,118
Provincial disbursements for the eighteen provinces, Turkestan, and the establishment in Tibet, - - - - - - -			6,607,380
Total of public expenditure.		Taels	45,908,648
Paid into the imperial treasury for the sovereign's private use, about (This sum is not specified, but is merely estimated)		,,	12,000,000
[Equal to about £16,326,000 Sterling.]		Total Taels	57,908,648

Deficit in the Revenue during 1847.

In land tax, - - - - - - - - - -	Taels	662,181
In duties, - - - - - - - - - -	,,	476,898
In the gabel, - - - - - - - - -	,,	889,712
In sundries, - - - - - - - - - -	,,	299,790
In kind, 1,173,068 *shih*, equivalent to - - - - -	,,	2,316,136
Total revenue of Honan expended to succor the starving population,	,,	3,209,708
Surplus sent from the other provinces and the capital to Honan,	,,	500,000
	Total Taels	8,384,425
Disbursements, - - - - - - - - -	,,	57,908,648
		66,293,073
Receipts, - - - - - - - - - -	,,	59,462,992
Actual Deficit - - - - - - -	Taels	6,796,081

Art. IV. *Explanation and Note upon* Art. III., *in the July No. of* Vol. XVII, *entitled A few Plain Questions,*" *&c.* By the writer, Rt. Rev. W. J. Boone, D. D.

To the Editor of the Chinese Repository:

Dear Sir,

A few months since, I addressed a communication to "those Missionaries who, in their preaching or writing, teach the Chinese to worship Shángtí;" signed "A Brother Missionary," which was published in the July number of your periodical.

That communication has, I understand, given pain to some of my missionary brethren, from the *supposition* that they are therein charged with a voluntary and willful violation of the first commandment. This misunderstanding of my meaning has caused me much surprise, and I am sincerely sorry that any one should have felt himself aggrieved by what I wrote.

It appears to me, an indifferent reader must see, that the writer is addressing himself, all through the piece, to those who, he supposes, would shrink from such an act—that he takes it for granted the parties addressed have much sensitiveness on this point—that, so far from charging them with a willful violation of the first commandment, he proceeds upon the supposition they are so averse to this, that, if he can only convince them the teaching the Chinese to worship Shángtí is a violation of the first commandment, they will abandon the use of this phrase at once and for ever. Such a reader would see, that the writer carefully abstains from any imputations, either expressed or implied, upon the motives of those who use Shángtí; he deals alone with the fact of their using it, and endeavors to show, from certain premises therein stated (the correctness of which is left to the decision of the parties addressed), the consequences that must follow from that fact.

But it seems my meaning has been misunderstood by some, and may be misunderstood by others. As the matter is quite too important to be left to inference, the question once being raised, I hasten, through your pages, to disclaim all idea of making any such charge against any of my missionary brethren. Those who use Shángtí in their preaching, do so, I have no doubt, from the belief that it is the best term the language affords them, by which to teach the Chinese to love, honor, and adore the true God. On this point, I suppose, there can be but one opinion.

I have not, nor would I, for any consideration, say a single word,

that would imply that any missionary in China would *knowingly* teach others to worship a false god; but this does not prevent me from adding, what in candor I must add, that, when I wrote the paper above referred to, I conceived the premises, upon which the argument is based, were correct, and that the inference followed inevitably from these premises, that those, who teach the Chinese to worship *Shángtí*, do violate the first commandment, and I am of the same conviction still. Here, however, let me again say, th·' I suppose those who teach the Chinese to worship *Shángti* do so from an error of judgment; and I addressed myself to them on the subject, from a persuasion, that if I could convince them of the correctness of the inference I draw from premises I fancy we all hold in common, they would abandon the use of this term for the true God.

That, to teach others to worship any other Being than Jehovah, is a violation of the first commandment; and that the Being styled by the Chinese *Shángtí*, is not Jehovah, are propositions, which may surely be discussed, provided it be done calmly and dispassionately, without giving just cause of offence to any one.

That the question involved in these propositions, is a practical one, the right decision of which must affect, not only our own conduct, but also our judgment of the conduct of others, are considerations, which make it only the more important the question should be speedily and thoroughly discussed.

Its importance is such that I conceive we should, from the facts bearing upon the point in question that are within our reach, endeavor, by careful induction, to arrive at a correct and satisfactory decision respecting it.

With this view, I shall endeavor to state the argument, not hypothetically, as I did before, but as clearly and formally as I can, that its correctness may be easily tested; and I invite all interested, and especially those missionaries who have recently arrived, and are just commencing to preach, to give the matter a careful consideration. I need scarcely say, that the argument applies only to the compound phrase *Shángti*, and not to the simple term *ti* 帝.

To divest the discussion of every shade of personality, the argument may be stated as follows:

(*a*) To worship, or teach others to worship, any other Being than Jehovah is a violation of the first commandment:

(*b*) The Being, styled by the Chinese *Shángtí*, is not Jehovah:

(*c*) Therefore, to worship, or to teach others to worship Shángtí, is a violation of the first commandment.

The conclusion here evidently results from the premises. The proposition marked (*a*) will not, we presume, be denied by any Protestant; it only remains, therefore, to those who dissent from the conclusion, to controvert the proposition marked (*b*).

This proposition implies, 1st, That, according to common Chinese usage, by the phrase *Shángtí*, a single, definite, individual being is designated, and not any one indifferently of a class. 2dly, That this individual is not Jehovah. It may, therefore, be controverted by denying either of these points; and on the contrary affirming that, by the common usage of the best Chinese writers and speakers, *Shángti* is a common term, and does not designate definitely an individual; or admitting that it is a singular term, by affirming that the individual designated is Jehovah.

It is not my object to discuss either of these propositions in this communication. On the question, whether the CHINESE SHA'NGTÍ, is or is not Jehovah, I shall add nothing to what I have said in the communication signed A Brother Missionary: on the other question, I shall only offer a few remarks with respect to the *nature* of the point at issue.

The inquiry, whether the phrase *Shángti*, by common Chinese usage, is a singular or common term, relates to a matter of FACT, and not a mere matter of OPINION, and is therefore to be decided by competent testimony, as any other matter of fact is. To settle this point, we have happily the published evidence of a number of competent witnesses, contained in the translations they have made from the Chinese classics, and in the papers relating to this controversy. The most recently arrived missionary, with the evidence furnished by these various witnesses before him, is quite as competent, *cæteris paribus*, to decide whether *Shángti* be a singular or common term, as any one else. If desirous of examining this question for himself, let him look through these books and papers, and see how the phrase Shángtí is translated by these various writers, whether as a singular or common term; e. g. "a supreme ruler," "the supreme rulers;" or per contra, "the Supreme Ruler."

If he should find, as the result of this inquiry, that all who have written on the subject of the proper rendering of the word *God* into Chinese, or who have made translations from the Chinese classics into European languages, are unanimous in uniformly rendering *Shángti* as a singular term:—if moreover, he should learn from these same witnesses, that by this singular term, the very being whom Shun worshiped at the same time with the six venerated objects,

and the hundred *shin*, and who was paired with *Hautsih* and *Wanwáng* in the worship of the ancestral temple, is designated; then I am persuaded he will agree with me that to exhort men to worship him, will be to teach them to worship a false god.

The Psalmist says, Ps. xcvi. 5, "ALL the *Elohi* of the nations are *elilim* (nothings, vanities); but *Jehovah* made the heavens." Query. Is not Shángtí one of the Elohi of China?

I find my letter is running on to a greater length than I intended; let me only again say in conclusion, that nothing is further from my intention than to bring any charges against, or to make any attack upon, any one; my only desire, in calling attention to this question, is to subserve the interests of truth.

I am, Dear Sir, Your's Truly,

Shánghái, Jan. 13th, 1849. WILLIAM J. BOONE.

ART. V. *Letter to the Editor upon the use of the terms Shin and Shángtí.*

My dear Mr. Editor,

I have been an attentive reader of the several papers that have for the last three years appeared in the pages of the Repository on the subject of the proper rendering of the word *God* into Chinese.

I presume that we have now before us all the facts that can materially affect the settlement of this important question. In pondering over these, Mr. Editor, it has appeared to me that if these writers, and others who are examining this question, would, in the present stage of the discussion, call in to their aid common sense, a very satisfactory inference might clearly be deduced, that should set this question at rest. In reading the several papers above referred to, I observed these two things:

1st. That Chinese writers frequently exhort their readers "to sacrifice to the *Shin*;" "to worship the *Shin*;" "to pray to the *Shin*;" "to respect the *Shin*;" &c.

2d. That so far as I can find, no such exhortation is ever quoted from any Chinese writer with respect to the *Ti*. I presume, therefore, there is no such exhortation in all the Chinese classics.

Common Sense then begs leave to ask, can *Ti* be the GENERIC NAME of God in Chinese; i. e. the *general name* by which the Chi-

nese call their gods, and yet no writer be found who exhorts his countrymen "to sacrifice to," "to worship," "to pray to," or "to respect," these *Ti?*

Another view of this matter has presented itself, from which the same inference is deduced with equal clearness.

It is this. Christian missionaries have been, for more than two hundred years, endeavoring to instruct the Chinese: they have, of course constantly raised a warning voice against the worship of the *false gods* of this people. In their writings, Mr. Editor, many loud and earnest warnings can be found against the worship of 假神 *kiá shin*, and 邪神 *sié shin*, but I believe, that previous to the year 1846, no single sentence can be found warning the Chinese against the worship of any 假帝 *kiá tí*, or 邪帝 *sié tí*.

Common Sense, here again, begs leave to ask, if *Ti* be the *general* name given by the Chinese to *their gods*, why did not these zealous men warn the Chinese against the worship of these *tí?*

If my impression as to the facts above referred to is correct (and I beg to stand subject to your correction and that of others if I am wrong), then the matter stands thus. No *native writer* has ever exhorted his countrymen "to sacrifice to," "to worship," or "to pray to," *any class of beings* called *Ti*. On the contrary, no *Christian writer*, in his zeal against polytheism, has ever warned his fellow-men in China against the worship of the *tí*.

In conclusion, Common Sense begs leave once more to ask, as no polytheist in China has ever exhorted men to worship the *Ti*, and as no monotheist has ever dehorted men from the worship of the *Ti*, how can any one believe that *Ti is the general name* by which the gods of China have always been known?

I am, Mr. Editor,

Yonr's Truly,

A Lover of Plain Common Sense.

[*Note.* The questions in this communication are pertinent to the general argument to which they refer, and we have therefore concluded to insert it, but they do not exactly touch the point under discussion in the way the writers upon it regard it. Dr. Medhurst, and those on his side, contend that Shángtí is a generic term, which originally denoted, and may now be properly used to designate, the true God; while they do not deny that *shin* is a generic term also, but argue that it has far too wide a range of significations to be understood by the Chinese as designating the God of the Bible.

In this connection, as relating to the general subject of this argument, we beg leave to suggest the propriety of transferring the Hebrew word *Jehovah* into the Chinese version, as has been done by Horsley, Boothroyd, Blayney,

Lowth, and others in English, and by missionaries in some other languages. The original יהוה has been written *Yehovah*, *Jehovah*, *Yehue*, *Yeveh*, *Yeve*, *Jeue*, *Jao*, *Iao*, *Jhuel*, and *Jove*; and Adam Clarke regards Ex. xxxiv. 56, as containing the explanation of this venerable and glorious name. The characters 爺火華 have been proposed for this purpose; they mean *father*, *fire*, and *flowery*, and in almost all parts of China would, we think, be pronounced sufficiently near the original to be recognized; as *Yé-ho-hwá* in the court dialect, *Yé-hò-wá* at Ningpo, *Yiá-h*ⁿ *o-hwá* in Amoy, *Yiá-hue-hwá* in Cháuchau fú or Tiéchiú, and *Yé-fo-wá* in Canton. Why not introduce (perhaps not exclusively) this name by which God has revealed himself, and been known to his people in every age of the world?—"God spake unto Moses, and said unto him, I am Jehovah: And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty; and was I not known to them by my name Jehovah?" The import of the Chinese characters will perhaps remind the reader of Mt. Sinai, when Jehovah descended on it in fire.—See *The Evangelist*, No. 3.]

ART. VI. *Mythological Account of Hiuen-tien Shángti, the High Ruler of the Sombre Heavens, with notices of the worship of Shángti among the Chinese.*

AN account of 玉皇上帝 Yuh-hwáng Shángtí, another deity of the Rationalists, and superior to this, is given on page 305 of Vol. X, both that and the present one being extracted from the *Sau Shin Ki*, or Records of the Gods. *Hiuen-tien Shángti* 玄天上帝 is regarded as a marine deity, and he has more temples than the other. Both these gods belong to the pantheon of the Rationalists, and though they have used the same name *Shángti* that occurs in the Book of Records, there is no connection between them.

"According to the record contained in the *Hwan-tung Chih Wau* 混洞赤文, the Sombre Emperor was the Deep Original transformed, and a body divided off from the Great Extreme. At the commencement of the time of the Three Emperors, he descended and became a perfect man of the Great Beginning; in the middle of their time, he descended in the form of a perfect man of the Great Original; and at the end of their time, he again descended in the form of a perfect man of the Great Archetype. In the time of Hwángtí, he descended as the emperor who was able to judge equal to the supernal heavens. In the first *kalpa*, the first year of the reign of

Carnation Cloud (or Hwángtí), the thirty-first year of the cycle, on the third day of the third month, the sun being in the meridian, he made his descent into the world, transformed in the womb of Shenshing (i. e. Good Victory), the wife of the king of the Tsingloh nation, who was pregnant with him for fourteen months; thus, according to the *Táu Teh King* of Láutsz', in eighty-two chapters, he was transformed. The Tsingloh nation is an ultra-marine country situated beneath the constellations *Kwei* and *Lau* (Pisces and Aries), corresponding to the *Lung-pien-fán-tú* heaven. Hiuentí (the Sombre Emperor) was conceived in the left side of his mother, and at the time of his birth, auspicious clouds overshadowed the land, and an extraordinary fragrance was perceived, while upon the earth also there were the auspices of a golden felicity. But it is not now required to give the whole legend.

"When born, his spiritual nature was in full action, the obscure and the plain were alike understood. At the age of seven years, by a single glance he was able to understand the sacred books and ordinances; and in the heavens above or earth beneath, there was nothing he did not comprehend. With all his faculties, he contemplated reason, and his knowledge and will went over the great expanse. He aspired to assist Shángtí, that he might diffuse happiness among millions of mankind. His kingly father could not control his determination, and at the age of fifteen, he bade adieu to his father and mother, to seek the recesses of a dark valley, in order to seek the highest verity (i. e. the philosopher's stone). In a short time, he so moved the Gemmeous Pure Sacred Ancestor and Primeval Prince of the *Tsz'-hü* (i. e. Carnation-Vacant) palace, that he communicated to him the illimitable and supreme reason.

"The Primeval Prince addressing Hiuentí said, 'You can pass over the the sea and sojourn in the eastern region, the country which lies beneath the constellations *Yih* and *Chin* (Crater and Corvus), where you will find a mountain rising from the southwest, the entire circuit of which is fifty thausand *li*. A stream of water flows towards the Eastern Palace. When the moon has reached the zenith, this mountain will arise, and then will be made manifest, two heavens, the *Ting-kih fung* (fixed-extreme-windy) heaven, and the *Tái-ngán Kwáng ngái* (great peaceful imperial bank) heaven. You can then enter this mountain, and from its multitude of peaks select one reaching to the sky and azure clouds, for your abode. There will then be a time of peace, and five hundred years after your ascent on high, during the time of the two kulpas, called *Lung*

and *Hán*, with disheveled hair and bare feet, you will rule the real essence of fire and water, collect them to their origin, and return to your dignity; in heaven becoming the assistant minister over the three boundaries [of heaven, earth, and man], and on earth the Great Holy One of all regions. Thus your name will be illustrious through millions of kalpas, coeval with the sun and moon, the heavens and the earth, whose existence will be the measure of your days.' Having finished, the Primeval Prince ascended on a cloud, and disappeared.

"Hiuentí, following the directions of his master, passed over the sea and traveled in the East, walking till he came to the country lying beneath the constellations Crater and Corvus, where he actually saw the mountain spoken of by his master. The water in the mountain was concealed and flowed out, as his teacher had said. Entering further he saw that there were indeed seventy-two peaks; in their midst was one peak of commanding height, whose top pierced the purple clouds; and below it a steep precipice, looking towards the south, still and alone. On arriving hither, Hiuentí observed his master's commands. The mountain was called the Great Peace mountain, this peak the Purple Cloud peak, and the precipice the Purple Vapor precipice. Here he took up his abode, undisturbedly meditated on the origin of reason, and silently imbibed all truths, so that at the end of forty-two years, he had attained to the sublime doctrines.

"In the fifty-seventh year of Carnation Cloud, or Hwángtí, in the first year of the cycle, on the ninth day of the ninth month, called *pingyin*, suddenly, at dawn there appeared an auspicious cloud, adorning the heavens and descending to earth. It covered the mountains and valleys with a dense mist, enveloping the mountain on all sides, and extending around for three hundred *li*; the forests and hills shook and reverberated, while spontaneous voices, advancing and stopping like fairy music, were heard.

"At this time, Hiuentí's body was nine cubits in height; his face like the full moon; his eyebrows like a dragon, and eyes like those of a phœnix; and his hair of the deepest crimson, with a flowing beard. His countenance was like clear ice, and on his head was a gemmeous crown; his body was enveloped in plain silk, as bare footed and with folded hands, he stood upon the top of the Purple Cloud peak.

"In a twinkling, the clouds broke away, and the five Perfect Ones and a band of genii descended before Hiuentí, and an exceeding great

multitude accompanied him; but men generally neither saw nor heard them. Hiuentí bowing his head, reverently saluted them, and made obeisance. The five Perfect Ones said, "We have received the commands of the Thrice Pure Gemmeous Ruler that your meritorious works being completed, the way is ready for you to ascend on high; we have heard that your holy father and holy mother are already raised to the ethereal clouds.' Hiuentí bowed and reverently assented. The five Perfect Ones having declared their message. specially saluted him as the Great Original Generalissimo, empowered to maintain peace and oversee public affairs. They then bestowed upon him a nine-virtue scimetar, a golden bright gemmeous crown, a coral flowered precious hair-pin, an amber colored sceptre plain and small, a mantle embroidered with flying golden clouds, plain flowing dresses and purple robes, a feathered toga and variegated drawers, self-shining vermilion sandals, and crimson shoes. He hung the pearly warrant of his office of Great Original Generalissimo, with its precious seals, to his girdle, with the Dragon Sword of the Three Stars in the Two Poles. Seated in the cloud-flying imperial chariot, the vermilion car, and empress carriage, with their feathered umbrellas and gemmeous wheels, the particolored battle-ax, and the lustrous banner with ten folds, those going before blowing on flutes, and those coming after piping on clarinets, and accompanied by myriads of beautiful damsels sitting in chariots or riding on horses, all ascended to the heavenly palace. The commands having been received and acted upon, Hiuentí again bowed and acknowledged the orders, and having changed his garments, flew up to the palace gateway of the gods.

"In the Yuentung Yuhlih (Pearly Genealogy of the Deep Original) it is said, 'From the time of the Five Emperors, after he had descended from above during the two kulpas *Lung* and *Hán*, the waters of the deluge subsided, and mankind began to cultivate the earth. The lewd Chau-wáng of the Sháng dynasty lost all sense of right, and scornfully mocked at High Heaven. The people had plenty of food and raiment, but the emperor wilfully turned away from the right way, and daily committed sinful practices, maliciously injuring all according to his own inclination, whereby he moved the demon king of the six heavens to influence all the powers of good and evil to injure and afflict the country. His noxious example pervaded everything, and his crimes rose to heaven. At this conjuncture, the celestial Ancestor of the Deep Original made a law in the holy confines of the Pearly Pure palace, and the gate of heaven opened with deep thunders, and looking down he saw that his deadly influ-

ence filled and choked the heavens. At this moment, a perfect man named Mián-hing implored, and with pure sincerity besought, him that he would be pleased to save the blackhaired race. The Deep Original then ordered Yuhhwáng Shíngtí to send down his commands to the Reddish-Green palace, that in the world he would see that Wú wáng punished the tyrant Chau, and peacefully ruled the empire; and that in the infernal regions, Hiuentí restrained the demon king and separated men from devils.

"'At this time the Supreme conferred upon Hiuentí, that with bare feet and disheveled hair, clad in golden mail and a dark colored robe, attended with the black pennant and the dark flag, and commanding the bands of celestial and infernal troops, he should descend into the world, and give battle to the demon king of the six heavens in the wilderness of Tungyin. The demon king, by means of the powers of fire and water, transformed himself into an azure tortoise and a huge serpent. When the transformation was completed, Hiuentí with divine power trod them under foot, and locked up all the devils in the great cave in Fungtú, after which the people were ruled in peace, and heaven and earth were quiet. The victorious Hiuentí reäscended in triumph to the Pure capital, and had an audience at heaven's golden gate.

"'The Deep Original issued his behests, that Hiuentí's meritorious labors were equal to 500,000 *kulpas*, and his virtue had raised him to the thirty-third heaven, and that in the nine heavens above he should be honored and trusted for his truth and majesty; and that all in the earth should look up and rely upon him for spiritual and transforming power, whereby great benefits would descend upon mankind.' The accumulated holiness and merit [of Hiuentí] are thus given in the Pearly Genealogy.

"According to these historical records, he ought to be regarded as equal to Shíngtí; yet if he has no honorary title, how can his merit be illustrated? Wherefore an honorable title was specially conferred upon him, and he was saluted as General and Minister of the Pearly Vacant palace, the Shángtí of the Sombre heavens, empowered to examine and select the messengers in the Nine Heavens. His sacred father was called the Celestial Prince of Tsingloh, and the Illustrious and True Great Sovereign. His sacred mother was styled the great Empress Shen-shing (i. e. Good Victory), and the Supreme Fairy of Immortal Truth. Because mankind receive his protection, he is called the Great Mysterious Fire Principle, the General who Restrains Darkness, and the Fiery Active High Divinity; and because

he controls the world, he is called the Great Mysterious Water Principle, the General who Cherishes the Light, the Black Active High Divinity. He dwells in heaven equal with the Supreme, pure and mighty."

The notices of the worship of this divinity which we here introduce are taken from the Foreign Missionary Chronicle. One gentleman, residing at the time in a temple at Ningpo, was present at the celebration of the birthday of Yuh-hwáng Shángtí, which he thus describes.

"On the 9th day of the first month (I mean of the Chinese month), the birthday of *Shángti*, or the Supreme Ruler, as they impiously call one of their idols, was celebrated. I had previously received a card inviting me to be present, and had it not been horribly impious, it would have been irresistibly ridiculous. I send you one of the cards, with a translation. The crowd that attended to worship and *congratulate* the *god* upon his *birthday*, was almost beyond computation. Rich and poor, high and low, the modest maiden and public prostitute, might be seen presenting their prayers and offerings at the same altar. In the outer court of the temple, were men selling candles and incense sticks to be offered, others vending printed prayers, and others engaged in filling up the blanks as might be desired;—venders of eatables were there, and men with water pipes or hookahs to hire to those who had come from home without them. I had not gone purposely to see these things, for I was disgusted and sickened in the morning, but coming in from visiting some patients, I was obliged to pass through the midst of them; on getting into my own part of the temple, I could not help asking my teacher what the scene in the outer court reminded him of, when he immediately replied, 'Of those whom the Lord Jesus drove out of the temple,'—(i. e. those that sold oxen and doves, &c.) Each worshiper brought at least two wax candles and a bundle of incense sticks. The candles were placed upon the altar with the incense sticks, and lighted by the worshiper before commencing his devotions, but as soon as his back was turned after he had accomplished his nine prostrations, one of the attendants stepped forward, and blowing them out, laid them aside, to be again sold and again offered. The number of candles brought would appear almost incredible to one unused to these things, and forms a part of the revenue of the monastery. * * * *

"I have taken great pains to show them, both by pointing them to books and by word of mouth, that the God I worship has no beginning or ending, and is altogether different from the idol they worship. They assent to my remarks with polite deference, but notwithstanding all, sent me a card to invite me to unite in celebrating the birthday of their god. The card runs as follows:—'A festival in the first month, the 9th day. To offer congratulations on the occurrence of the High Ruler's holy birthday. Devoutly arrange and offer rites, repentance, congratulations and prayers, on the day and hour aforesaid. You are entreated to go personally to the temple, and pay your respects without haste or waste of time. [Truly to do so] is blessed. Incense or gold, it is not material [which you may bring]. [At the] Yú Shing Kwán (or Holy Assistance temple), stay your progress, and open [your heart]."

The following account describes the same festival at Amoy, held there in a little different manner, yet both showing the madness of the Chinese after idols, and the sums they lavish upon their worship.

"On the 9th was the birthday of *Sháng-ti* or *Ti-kung*, the Supreme Ruler, who is honored for a few days at the recurrence of his birthday, and not again during the year. The mode of doing this is worthy of note.

"Instead of permanent, temporary structures are set up. The parts of these are so prepared that they are readily taken apart or put together, so that whilst the structures remain but a few days after each erection, their materials answer for many years. This year we have seen two of these of a strikingly splendid and tasteful appearance. They were built on posts set in the wider parts of a couple of the less confined streets. In size they were nearly equal, and about 12 by 30 feet On ascending the steps, one would find himself in an apartment occupying the whole extent of the structure, but broken by semi-partitions, so as at once to relieve the view, and present a larger surface for ornament. At the end fronting the entrance, the name of 'The Precious Great Upper Emperor' appeared written on the face of a mirror. Before this, the only representation made of the Tí-kung, are set the usual articles used in the worship of the inferior deities. On the altar we saw a number of plates of fruit and cakes, all arranged with a great degree of elegance. The shrine, the altar, the roof, walls, semi-partitions, and railings, were everywhere decorated with the most elaborate carving, and throughout gilded richly. Flower pots with the narcissus, or 'water-genii,' flower in full bloom, added beauty and fragrance. A respectable looking bystander informed us that the cost of one of these miniature temples was about one thousand dollars."

A third notice, from the pen of the late Rev. John Lloyd, shows the popular notions respecting these deities, and the confusion caused in the minds of some among the Chinese, when they hear of the Almighty Maker of heaven and earth under the term Shángtí.

"*Feb. 23d.* Birthday of the chief god of the Chinese. His name is Shángtí or Tien Kung. All the other gods are his servants. He is the supreme emperor, they are his officers. There is neither temple nor image consecrated to him in this place. The Chinese ascribe many perfections to him. He approaches nearer the Bible account of the true God than any other of the false gods of China; so far as I can learn, he possesses in no respect the licentious character which belongs to the Jupiter of the Greeks. Often in the chapel, when I am describing the perfections of Jehovah, the audience exclaim, 'It is Tien Kung.' I tell them that if Tien Kung is the true God, they ought not to say that he has a birthday, for the true God has no beginning, and consequently no birthday. The Chinese seldom worship Shángtí. On his birthday, however, great ado is made. Plays and puppet-shows are numerous on this day. The usual offerings, with all their appurtenances are presented to him. A great feast is afterwards made of the food thus offered. Presents consisting of cakes and other things presented to the god are sent to friends; and indeed, a general exchange of food thus takes place all over the city. Temporary galleries are erected at convenient spots over the streets in which offerings of cakes, confectionary, &c., are laid out before a mirror, down the middle of which is written the name of this supreme divinity. These galleries are profusely ornamented, and at night brilliantly illuminated by lanterns or transparencies. Priests arrayed in their professional robes may be seen in various parts of the city listlessly performing the usual ceremonies belonging to this important day. It is said that large sums of money are expended annually at this season in honor of this god. We often tell the people that they treat this god very meanly by neglecting him all the year except on one or two days. If he is truly their benefactor, and is daily bestowing upon them food and raiment and all the blessings of life, he certainly deserves a better return than they are accustomed to make to him. They ought to love him and thank him daily for his mercies, instead of referring the whole matter to one particular day in a whole year. Besides, it is reasonable to suppose, that if he is really a god, he is not well pleased

with the kind of worship rendered him. What cares he for such trifles as plays and puppet-shows, for the explosion of crackers, and the burning of gilt paper, for the noise of gongs and the erection of galleries, and even for the immense quantities of food offered him? If he be the true God, he will reject all such manifestations of heartless regard, and demand the warm affections of grateful minds. The people listen and assent to the truth of these remarks, but go out of the chapel, and forget or neglect them entirely."

Art. VII. *Prices of provisions in the markets of Shánghái, January*, 1849. Communicated for the Repository.

The prices subjoined to the articles of food in the following list are those which have been actually paid, though they are to be regarded only as an approximation to the average price, since the sum demanded at the different market-places varies during the day, not only in the price per catty, but also in the number of taels given for a catty, so that the purchaser will sometimes receive only three fourths, two thirds, and even one half, of the full weight. In estimating the rate, therefore, the purchaser must inquire what kind of catty the seller uses. The rate of exchange varies too, from 1520 down to 1460 cash for a "Shánghái dollar."

Price of provisions in cash.

Article	Chinese	Price	Article	Chinese	Price
		Per catty	Ducks,	鴨	Per catty, 90 to 120
Mutton,	羊肉	100 to 107	Pheasants,	野雞	each 600 to 800
Beef,	牛肉	107	Geese,	鵝	1500
Pork,	猪肉	80 to 90	Doves,	鴿子	70 to 140
Salted Pork,	醃肉	70 to 80	Pigeons,	鵓鴣	40
Hams,	火腿	120	Hen's eggs,	雞蛋	6½
Lard,	脂油	90 to 100	Duck's eggs,	鴨蛋	7
Rabbits,	兔子	each. 280 to 300	Goose eggs,	鵝蛋	12
Bream,	鯽魚	per catty 64 to 70	Pigeon's eggs,	鴿蛋	20
Carp,	鯉魚	40	Buffaloe's milk,	牛奶	per catty. 60
White fish,	白魚	40 to 64	Goat's milk,	羊奶	60
Green fish,	青魚	50 to 60	Rice,	米	24
Shrimps,	蝦	32 to 80	Wheat flour,	麥麪	30
Limpets,	蛤蜊	20 to 40	Maize,	粟米	20
Fowls,	雞	80 to 90	Broad bean,	蠶豆	17
Salted fowls,	醃雞	150	Small red do.,	赤豆	26 to 28

		per catty
Yellow bean,	黃豆	30 to 34
Black bean,	黑豆	30 to 34
White bean,	扁豆	30 to 40
Bamboo sprouts,	冬筍	36 to 40
do. dried,	筍乾	130 to 160
Cabbage,	黃芽菜	7 to 18
Ginger,	生薑	16
Mushroom,	香菌	98
Mustard,	芥末	10
Onion,	胡葱	40
White turnip,	蘿蔔	5
Radish,	紅蘿蔔	10 to 16
Taro,	芋頭	12
Carrot,	黃蘿蔔	14
Vermicelli,	索粉	72
Almonds,	杏仁	768
Apples,	萍菓	660
Thorn apples,	山楂	30 to 64
Chestnuts,	風栗	70 to 90
Citron,	佛手	260
Cinnamon,	桂皮	60 to 70
Dates, dried,	蜜棗	140 to 200
do. red,	紅棗	38 to 64

		Per Catty.
Dates, black,	黑棗	76
Grapes,	萄葡	420
Hazel nuts,	榛子	84
Lotus seeds,	蓮肉	140
Oranges,	橙子	26 to 120
Pears,	生梨	40 to 64
Russet pears,	沙梨	50
Winter pears,	雪梨	70
Persimmons,	柿餅	40
Pomegranate,	石榴	80 to 120
Quince,	木瓜	80 to 120
Raisins,	葡提子	320
Walnuts,	胡桃	80

At the foreign shops.

Preserved meats	$1.00 per tin.
Salmon	1.00 do.
Lobster	1.00 do.
Clams	1.25 do.
Oysters	0.75 do.
Oatmeal	2.00 do.
Pearl barley	2.00 do.
Arrow root	4.00 do.
Biscuit	4.00 do.
Butter	0.75 per lb.
Cheese	0.40 do.
Hams	0.40 per lb.
Flour	14 00 per barrel.
Molasses	1.00 per gal.
Vinegar	0.33 per gal.

ART. VIII. *Journal of Occurrences; Visit of the governor-general and party to the Plymouth; interview with Mr. Bonham at the Bogue; steamer Canton; religious intelligence.*

H. E. *Sü Kwángtsin*, attended by a large party, visited the U. S. corvette Plymouth on the 14th inst. at the invitation of commodore Geisinger. There were in company with His Excellency, Pihkwei, the acting salt commissioner, Kwanshau, the colonel in command of the gov.-general's brigade, Chin I'chi, the assistant district magistrate of Nánhái, Hü Wánchin, the magistrate of the tything of Sháwán in place of Shauki, the district magistrate of Pwányü, and Howqua (Wú Tsungyáu), who had specially been invited by the Commodore. The particulars of the visit we extract from the China Mail:

"A Chinese salute of three guns having been fired, a guard of marines drawn

up, and the yards manned, the Chinese flag flying at the fore, His Excellency and suite came on board the *Plymouth*, and were received at the gangway by the Commodore and Mr Davis, with Mr Forbes and Mr Bush, the United States' Consuls at Canton and Hongkong—Dr Parker, the secretary of legation, acting as interpreter. The usual shakings of hands, bowings, and gracious looks among the officials, having been gone through, the governor was conducted aft, where the foreign visitors, consisting chiefly of American residents at Canton, were severally introduced, and had the honor of shaking His Excellency's left hand.

"The principal American and Chinese officials then proceeded to the cabin, where tea was served, Sü being placed between Commodore Geisinger and Commissioner Davis, with Dr Parker opposite. Four only of the officers were seated at table, but the cabin was crowded with attendants standing behind the chairs. Sü appeared to be in excellent spirits, and chatted with an ease and good-humor, which we believe he had not exhibited at the interview with the same parties some months ago. His personal deportment also impressed us more favorably than we had been led to expect from those present on that occasion, and on a previous one with the English Plenipotentiary. He was dressed very plainly, and, except a button of the first class, with nothing to indicate his high rank,—not even a very dignified or courtier-like bearing. In this respect at least he is Kíying's inferior, but it would not be safe to calculate on his being equally behind that eminent personage in statecraft. His features are what would be called plain, but the expression of his face, though when in repose somewhat stern, is not disagreeable, and indicates considerable intelligence, perfect self-possession, and great firmness, the latter quality being more apparent when the removal of his cap displayed a skull towering upwards to the crown, and lighted up with a clear full eye, which, rarely seen in a Chinese, is not black, but hazel. He stated his age to be fifty-three, and moreover that he has a wife and four sons in the city, and is himself a native of Honan province.

"On leaving the cabin, the party proceeded to the gun-deck, which was in beautiful order, and would have attracted attention from persons more accustomed to such sights than the Viceroy and his attendants. He, as his countrymen generally do, made minute inquiries about the weight and calibre of the guns, and expressed some surprise when informed that so fine a vessel was only a fourth or fifth rate. The Commodore requested Dr Parker to say that if His Excellency desired it, he would be glad to show him the effect of a shell thrown upon the opposite shore, but this was at once declined, on the ground that in exploding, the shell might kill some one, or do damage to property on shore. This was a gratifying proof that Sü is not so cruel and regardless of life as he has sometimes been represented to be by those who only know that he shows no mercy to criminals, having ordered more executions during his one year of office than his predecessor in four. Amongst his countrymen he bears the character of a severe but just ruler; and if we may judge from the present instance, we should infer that, so far from being reckless, he is really more considerate than his distinguished predecessor, who upon one occasion, on board an English man-of-war while witnessing the firing of the guns, perceived they were not shotted, and requested they might be loaded with ball and fired towards the shore; but the officer respectfully declined for the very same reason as that assigned by Sü. That he had no especial dislike to the smell of gunpowder or the thunder of the guns, was evinced, when shortly afterwards, he sat down under the half-deck by the companion-way to witness the practice of the guns. The report of the largest made several of the spectators start and hold their ears, but Sü neither winced nor winked, nor seemed in the slightest degree moved, but continued to chat as unconcernedly as if it had been the warbling of a lady's lute. When the smoke become so dense as to be disagreeable, the party proceeded to the spar-deck to witness various manœuvres, such as boarding the enemy, repelling boarders, quenching fire, &c. A shell was exhibited and explained by Mr Page the first lieutenant, which seemed to excite considerable interest in His Excellency, and more in some of his suite.

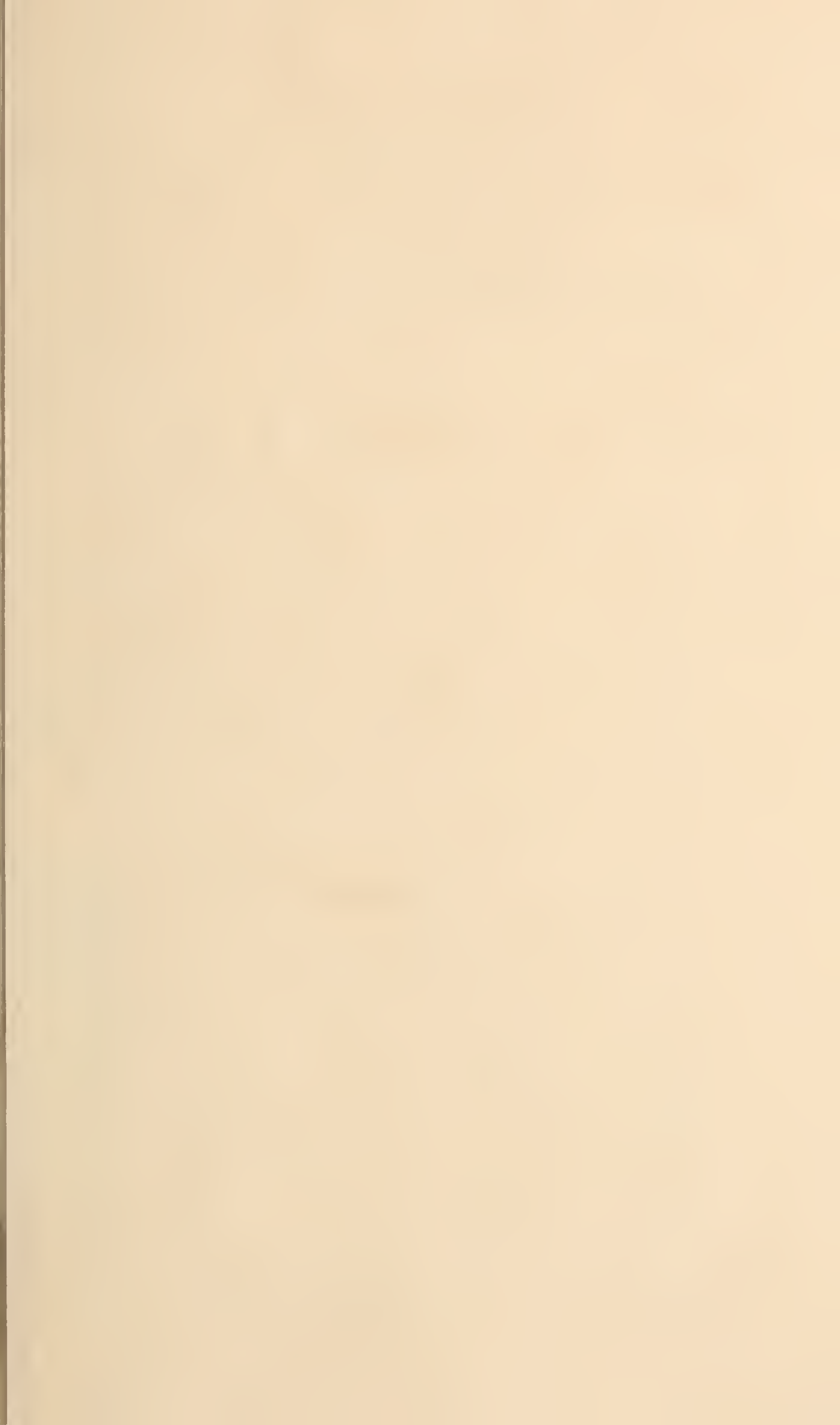
"The party then returned to the cabin and partook of a handsome entertainment, the Chinese using knives and forks in the English fashion, and after smoking on the gun-deck, they rose to take leave, and were again conducted to the gangway by the American officials; Sü having expressed himself much gratified by his visit, and observing that he had selected a lucky day for it, departed under a salute of seventeen guns."

An interview took place, on the 17th inst. at the Bogue, between the governor-general and H. E. Mr. Bonham, in relation to the fulfillment of the agreement made two years ago between Kiying and Sir J. Davis, about opening the city gates. It is well that the high officers of the province should early and fully understand the intentions of the British authorities in relation to this matter, and this personal communication is calculated to further the peaceful arrangement of the existing difficulties. The question now in the mouths of all is "What will be done on the sixth of April?" and no small degree of alarm is felt among the better disposed citizens as to the conduct of the reckless portion of the community, who alone wish and profit by commotion. Business is almost at a standstill, and the brokers and native bankers are contracting their operations, while rumors of the wildest character disturb and harass the community. There can be little doubt, we think, of the propriety of compelling the local authorities to carry out their promises and fulfill the treaty of Nanking, and allow foreigners to enter the city walls as they do at the other ports; nor, do we imagine if the authorities make no resistance, that the brave people, now so determined to maintain their position, will undertake any organized opposition, or suffer the city to undergo the horrors of a bombardment for the sake of showing their prowess and ill will. We think that the Chinese authorities need much consideration on the part of foreign governments in their difficult position as rulers of an ignorant multitude, but when they have solemnly promised, no good results will ultimately follow if they be not required to fulfill their promises.

The steamer Canton, Capt. Jamieson, 218 tons, arrived at Hongkong on the 19th from England, which she left July 4th. She is designed for running between Canton, Hongkong, and the neighboring ports, but whether this last includes any of the ports on the coast, we do not know, though it is not improbable she may occasionally be sent northward. The *Corsair* also still runs on the river. We think, if the fare on these boats is placed low enough to be within the means of the Chinese, a large patronage will gradually be given to them by natives as well as foreigners.

Religious Intelligence. The "British church," in front of the Factories at Canton was opened for Divine service by Rev. S. W. Steedman, military chaplain at Hongkong and Rev. Mr. Onslow, chaplain of H. M. S. Hastings, on the 12th inst., a large congregation attending. The church is a well proportioned building, 42½ feet wide by 83 feet long, on the outside, with a tower about 65 feet, which contains a clock. The room is 38 feet wide by 79½ feet long, airy and convenient, and has accommodations for about 150 persons. The British government granted $6.892,80 towards building the church, and pay annually $75, or half the ground rent. The cost of the edifice and land is $15.200, and of the Parsonage in its rear, about $10.000; the whole of which was contributed by the foreign community, with the above exception.

Three missionaries and their wives arrived in the ship Valparaiso from New York on the 12th inst., two of whom, Rev. Joseph R. Wight and Rev. Henry V. Rankin, are destined to Ningpo, and Rev. —— Wilden for the station at Canton. The Rev. Henry Hickok of the mission at Fuhchau has been obliged to retire from active service on account of ill health; the authorities of the city, on representation being made to them, gave him a passport for the passage of himself and family across the country through Hinghwá fú and other towns to Amoy.



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